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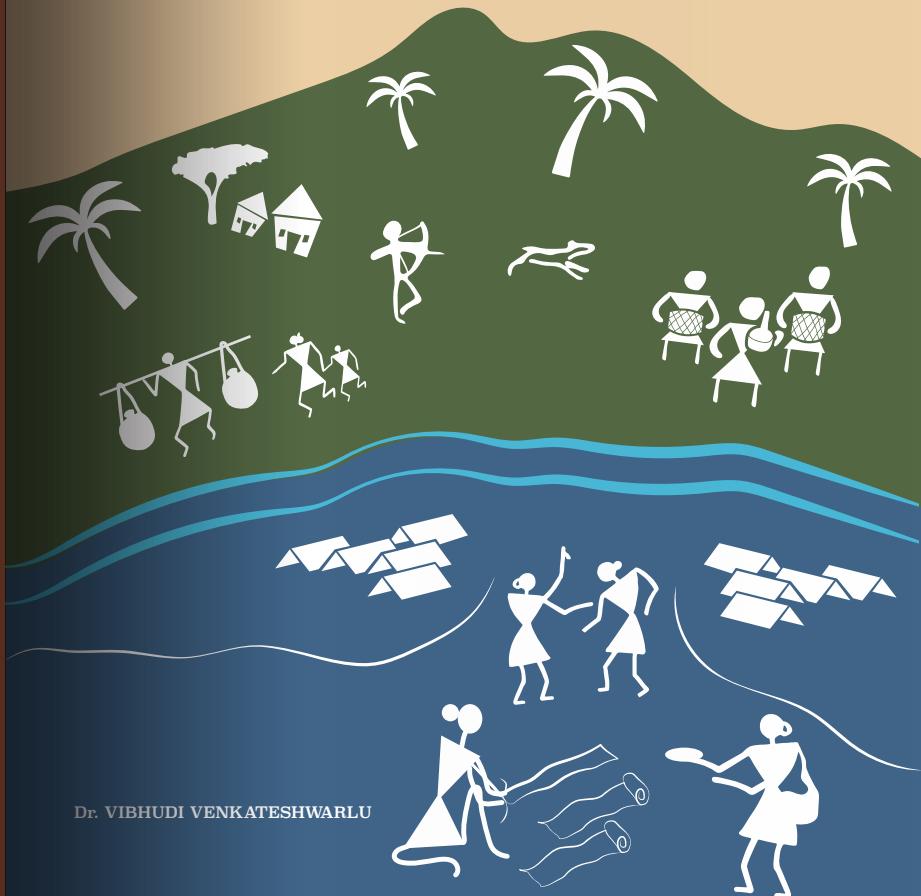
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BEDA (BUDGA) JANGAM

Dr. VIBHUDI VENKATESHWARLU

BEDA (BUDGA) JANGAM

A NOMADIC TRIBE OF SOUTHERN INDIA: IT'S RELIGIOUS JOURNEY
FROM TRIBE TO CASTE



Dr. VIBHUDI VENKATESHWARLU

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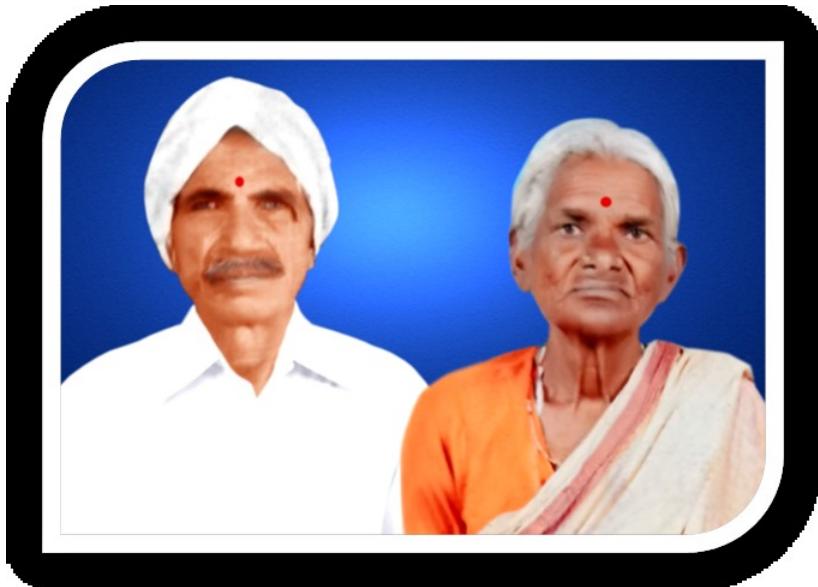
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DEDICATED to loving memory of my late Mother and Father; their quiet determination, willingness to see me the best in the people and question injustice.



LATE VIBHUDI BUCHAIAH & LATE VIBHUDI BHAVANAMMA



Arvind Tiwari



FOREWORD

Perhaps as largest of the world's population lives India, Beda (Budga) Jangam caste mostly South India, in which inherited caste by saivism and vira-saivism is a significant aspect of social organization and identity, shaping opportunity and the experience of discrimination. Although readily overlooked, the influence of caste has become truly religious through population mobility and in diaspora communities in south India. Finding a way to view Beda (Budga) Jangam caste in its religious journey from tribe to caste, lost its tribal identity, misunderstand as caste and lost its rights and opportunities in modern times and acquiring their rights and opportunities is a challenge. This book is a response to that challenge.

It is noteworthy to mention that my association with Dr. Vibhudi Venkateshwarlu started in 2017 when he was awarded Post-Doctoral Fellowship by Indian Council of Social Science Research (ICSSR), New Delhi in the subject - Law on "UN Convention on Indigenous People: Social, Cultural and Political Status of Beda (Budga) Jangam Caste" and he got registered under my Advisorship at TISS, Mumbai. The report was submitted in 2021 as part of Post-Doctoral fellowship. The present book is culmination of this research study undertaken by him.

The present volume depicts a critical analysis of the Beda (Budga) Jangam transformation from tribe to caste, by conversion into several religions and law not only opens up a neglected perspective on the caste but also shows us that the law provides insight into a range of social, political and institutional responses to the caste and its discriminatory effects. Indeed, the manner in which Caste is conceived in law, how legal regulation of caste is sought or resisted and the judicial processes involved are today inseparably part of this complex institution. This aside, Beda (Budga) Jangam caste aligns thinking on caste in vira-saivism to the contemporary reality in which the sociological facts of caste are inseparable from its life in law and litigation at national and international levels. Indeed concern of law is not the social scientific description of caste but the

mitigation of its potentially negative effects, inequality and discrimination and the conception and definition of these so as to allow legal protection. This book provides a window on the modern social life of Beda (Budga) Jangam caste as much as an education on how caste is circumscribed by law.

It is not only law in theory but also law in practice that underpins the insights of Beda (Budga) Jangam caste. Indeed, the intellectual analyses provided in this book has been developed and refined from law & public policy perspective. The unparalleled acuity of conceptualizations, observations and grasp of the subtleties of caste is owed in part to this practical engagement in the South India alongside keen awareness of the legal landscape in national and international.

Dr. Vihbudi has made critical analyses through empirical evidences and also adhered ethical framework. Through, an intense analyses the author brings an activist's perspective on Beda (Budga) Jangam caste discrimination in the South India and discusses legal framework for its prevention. In contemporary scenario where identity-based socio-legal challenges are discussed, present book provides an empirical based critical analyses and the way forward to strengthen rights of Beda (Budga) Jangam.

I hope that this publication would encourage enthusiastic social sciences, tribal and legal studies students, researchers and faculty members to take more projects of this nature.

I extend my best wishes to Dr. Vibhudi for publication of this book.



Dr. Arvind Tiwari

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Dr. N. R. VENKATESHAM
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ABOUT THE BOOK

Researchers are great achievers who dig up the past and present of human evolution history in those periods of our time. When we read researchers' works, they inspire us. From those writings, it is as if a researcher or scientist is talking to us and explaining the facts he has discovered. In this way, centuries of knowledge are passed down to future generations. Human society is taking a step forward by building state-of-the-art scientific buildings on their foundations.

I read the book 'Beda (Budga) Jangam' (A Nomadic Tribe of Southern India: Its Religious Journey from Tribe to Caste) written by Dr. Vibhudi Venkateshwarlu. He has shown excellent skill in collecting and analyzing research data related to his post-doctoral fellowship. He had already done his M.Phil., Ph.D, so he excelled in research. If you look at his bibliography, you can understand his enthusiasm. In today's world, it's amazing to have people so persistent.

In this book, he compares Beda (Budga) Jangam, Chenchu, and Bedar. To clarify other aspects of these tribes, he examines their customs, traditions, rituals of birth and death, living habitats, professions, etc. From the Middle Ages (approximately from the third century) to the present day the conditions, lifestyles and similarities between these tribes have been explained. It is believed that the Bedars, Badagas, Ramoshis, Pendaris, and Beda (Budga) Jangams were one tribe at once.

In the first chapter, the historical developments, the origins of the Chenchu tribe, the sections formed in the later period, and the Historical, Religious and Political reasons for losing tribal characteristics and evolving into a caste of Beda (Budga) Jangam are clearly explained.

In the second chapter, the Bedar tribe's basic characteristics are given and a genealogy is presented. This is how the Bedars established a vassal kingdom in Shorapur (Surapura) and built a fort in 1806 A.D. It is written

that 18 kings ruled from 1515 to 1858. He told about religious conditions in medieval times, the birth of Veerashaivism and the formation of castes.

In the third chapter, the birth of Jangam, the formation of Jangams from the upper classes to the beggar Jangams, the priest Jangams, *tribal Jangams* and the labouring castes, the depressed caste, how the Beda (Budga) Jangam ancestors lost their tribe characteristics and remained a caste etc., was explained.

In the fourth chapter, the description of surnames of the Beda (Budga) Jangam caste people, their population in the census, deity worship, marriage system, rituals, customs, occupations, food habitats, housing and caste speciality is thoroughly examined. It examines issues such as language, the Kula Panchayat system, and social status.

In the fifth chapter, the rituals and traditions of the Bedars and Beda (Budga) Jangam are compared. He pointed out similarities in some customs and surnames. He explained the differences between Hinduism, Veerashaivism and Lingayatism. Brahmanism and rituals govern the Hindu religion, while Veerashaivism is a caste-based religion founded by Basavanna in opposition to Brahmanism. In Hinduism, he says, because of the caste system prescribed by Manu, generational differences were created, freedom and equality were lacking, and the society was divided into upper and lower castes. Veerashaiva Jangam (Jangama Devara) and Beda (Budga) Jangam castes and their characteristics and similarities are given side by side in a table. The Veerashaiva Lingayat Jangams are the upper class while the Beda (Budga) Jangams are the scheduled Caste who live miserably at the bottom with indifferences. According to him the Beda (Budga) Jangam is Tribal Jangam became untouchable, outcaste and depressed caste finally identified as scheduled caste.

False caste popularisation in Andhra Pradesh, Karnataka, and Telangana where Veerashaiva Jangams (BC-A) who have such rules claim that they belong to Beda (Budga) Jangams (SC) caste. Getting scheduled caste certificates as Beda (Budga) Jangam, getting posts in public employment, obtaining seats in higher educational institutions and many other government subsidies.

Searching for such injustice, regardless of caste, the ruling classes do not give a damn about what is done, the writer expresses his awe. It is hoped that his research points will help move the achievement forward and take appropriate measures. This will be helpful for the Beda (Budga) Jangam who are left behind in all fields and despair that the future is void.

The author includes six tables as an appendix to this book. In this, additional information about the tribes and castes mentioned in the book

along with population details has been provided. Description of the Census of Hyderabad State, Madras presidency, Bombay presidency/Maharashtra, Mysore/Karnataka, and Odisha State from 1871 to 2011. Details of Beda (Budga) Jangam Advocates in Table-3, Beda (Budga) Jangam doctors in Table-4 and NRI in Table-5. Table-6 gives details of the resource persons.

Dr. Vibhudi Venkateshwarlu wrote this theoretical book with intense interest and a constant desire to share new things with the world. He immersed himself in the study and looked at the authors' census reports. The origins, changes and additions of tribes are reviewed and announced. The chair has made this book a treasure trove of information about the origins and stages of the evolution of caste. This book will entertain prospective researchers as a reference book. Contribute as a source of information for observers, interested parties, and readers. I sincerely appreciate Dr. Vibhudi Venkateshwalu for such fundamental work.

PREFACE

Bringing the history of the Beda (Budga) Jangam community down to the present day and including the latest archaeological and sociological discoveries has been felt necessary. Prof.'s admirable works (Retd.) *N.R. Venkatesham* (in Telugu) and Prof. *K.M. Metry, Bala Gurumurthy, Pratap Bhurupi* and *Aswa Ramu* (in Kannada), the pioneers of Beda (Budga) Jangam social and cultural studies, are now, in both point of fact and in general outlook, out of date, and the whole subject requires to be re-stated. The present work fills the gap. The book is written primarily for students (Legal, historical, Social and Political Sciences) and researchers (all social sciences including law) who are doing their research in universities. As well as policymakers (both at the centre and state levels), in view, however, of the greatly increased interest in South India displayed by English readers, it is hoped that it may also appeal to the general reader who requires a simple, non-technical account of the community and its people.

It will remove confusion between the identity of Beda (Budga) Jangam and Vira-Saiva Jangam policymakers and the general public. It will significantly increase interest in the Beda (Budga) Jangam community in Andhra Pradesh, Karnataka, Goa, Maharashtra, Tamil Nadu and Telangana. It is also useful for the reference of demography and official records of Beda (Budga) Jangam from 1881 to 2011. Origin of the Beda (Budga) Jangam and its roots in South India, its journey from tribe to caste is empirically and comparatively proved. To conduct this research work, I consulted several persons from the Beda (Budga) Jangam, Chenchus, Bedars, and Vira-Saiva Jangams. In completing this book, I received information from community members and was greatly supported by them. Beda (Budga) Jangam caste subject expert Prof. N. R. Venkatesham, and caste leaders like Sirigiri Manyam, Kadamanchi Sahadevudu, Kalyanam Dhanunjayudu and Ponnekanti Mannem have given their support in providing data and information about the community from the Telangana State. Yelamarthy Madhu (Nandikotkur) and Sankula Mahalingappa (Yemmiganur) supported from Andhra Pradesh. Rudrakshala Srinivas and Daroji Aswa Ramu are the main supporters from the Karnataka State. Krushna Suryawanhs, Mallesh Suryawanhs and Somaji Mane are the main pillars from the Maharashtra State for providing information about the Beda (Budga) Jangam caste. Komari Santhosh from Goa greatly contributed data and information and Sankula Marappa, Thatikonda Govinda Raju, Yadavalli Ramesh and Dokka Markondan from Tamil Nadu supported in

providing information. Without their support, it would not be possible to comprehend this book.

This research is carried out by contradictory statements of scheduled caste people. This community is a vira-saiva community, not a scheduled-caste community. And their main accusation about the caste as historically not facing discrimination and untouchability is because this caste vira-saiva Jangam, is not an outcaste Jangam and is a schedule caste. On this allegation, the Beda (Budga) Jangam caste stopped issuing caste certificates in Andhra Pradesh, causing students to lose their educational and employment opportunities.

This research was carried out on three basic issues (1) *whether this Caste is vira-saiva Jangam or not*, (2) *whether this caste historically faced untouchability or not* and (3) *whether this Caste is a tribe or caste*. With these three fundamental questions, I started my research. I collected historical and religious literature on the Beda (Budga) Jangam caste, Bedar and Chenchus, and collected Census Reports from 1881 to 2011 from Tamil Nadu, Karnataka, Telangana, and Bombay, Madras and Central Presidencies. I also cross-checked District Manuals and District Gazetteers. Castes and Tribes of Southern India, Mysore Tribes and Castes, Tribes and Castes of Central Provinces, Castes and Tribes of HEH the Nizam's Dominions are the basic references for this work.

To answer the first question, whether the Beda (Budga) Jangam caste is a vira-saiva caste, It is historically a tribal community separated from Chenchu, and Bedars are primitive. It was embraced into vira-saivism in the 13th and 14th centuries to escape criminal prosecution, political threats, and persecution. But this caste did not acquire any social status in the vira-saiva religion simply because the Beda (Budga) Jangam followers of the vira-saivism did not practice any custom, belief, or practice in the vira-saivism despite continuing to lead the tribal way of life. The second question is whether this caste historically faced untouchability or not. Yes, this caste faced untouchability within the Vira-saivism and other religions. Several historical books describe the Beda/Bedars as untouchables, depressed classes and outcastes (*chandala*) communities even slaves did not touch this community in the Mysore state.

The third question is whether this Caste is a tribe or a caste. By comparing surnames and exogamous divisions between the Chenchu, Bedar and Beda (Budga) Jangam communities, it is found that they are identical to each other. Their marriage customs, birth and death rituals and other customary practices of these three tribes are the same. Therefore they are the same stock and divided and separated because of their conversions into

various religions such as Dasaries, Jangams, Pindaries, Myasa Bedar and Ramoshis. They are restricted to inter-dine and intermarriages.

This work established that Beda (Budga) Jangam caste is a “*tribal Jangam*” not a Shudra Jangam or other caste Jangam in the Vira-Saivam religion. In South India, this caste also faced untouchability. This caste existed in South India including in Madras Presidency, the demographic study on the caste from 1881 to 2021 clearly shows that this community officially enumerated in South Indian Madras Presidency, and Hyderabad State.

Therefore, this book is an excellent resource for students in Legal Studies, Human Rights, Sociology, Law and Justice, Society and Law, and Population Studies. Research scholars may refer to the above disciplines to learn methodological moves towards their research and thought courses which are useful to policymakers. This work is useful for researchers of the Bedar, Pindari, Ramoshi, Badaga, Dasari, Beda (Budga) Jangam including Vira-Saiva Jangam and the present tribes of Chenchu, Vedan, Irula, Valmiki, and Nakkala in South India.

Dr. Vibhudi Venkateshwarlu
Hyderabad

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ETHNOHISTORY OF BEDA (BUDGA)**JANGAM**

The Beda (Budga) Jangam – Selected exogamous division of the Beda (Budga) Jangam– Exogamous sub-divisions of the Beda (Budga) Jangam relating to the vira-saivism – Religion of the Beda (Budga) Jangam–Deities of the Beda (Budga) Jangam– Marriage rituals of the Beda (Budga) Jangam– Death rituals of Beda (Budga) Jangam–Customs of the Beda (Budga) Jangams–Occupation of the Beda (Budga) Jangam – Mat weaving occupation of the Beda (Budga) Jangam– Food habits of the Beda (Budga) Jangam– Habitation of the Beda (Budga) Jangam–Characteristics of the Beda (Budga) Jangam– Language of the Beda (Budga) Jangam–Caste panchayat of the Beda (Budga) Jangam–Beda (Budga) Jangam in the caste hierarchy–Social status of the Beda (Budga) Jangam.

COMPARATIVE STUDY

Comparative study of the Bedars – Birth ceremonies of the Bedars – Marriage customs of the Bedars – Practice of divorce among the Bedars – Death ceremonies of the Bedars – Food habits of the Bedars – Language of the Bedars – Occupation of the Bedars – Habitation of the Bedars – Social control among the Bedars – Religion of the Bedars – Deities and worship of the Bedars – Social status of the Bedars – Hindu vs. Vira-saiva lingayat religion – Beda (Budga) Jangam and Vira-saiva Jangam – Vira Saiva Jangam community – Gotrams of vira-saiva Jangam – Cultural affinities of Bedar and Chenchus – Cultural affinities of Bedar and Beda (Budga) Jangam – Common exogamous divisions of Chenchu, Bedar, and Beda (Budga) Jangam – Surnames changed among the Beda (Budga) Jangam caste.

Table-I:

Demographic study of the Bedagas

Endogamous division among the Badagas

Badaga population in the Madras

Demographic study of the Bedars

Endogamous division among the Bedars

Bedar population in Hyderabad

Bedar population in Mysore & Karnataka

Bedar population in Bombay & Maharashtra

Bedar population in Madras

Demographic study of the Chenchus

Endogamous divisions among the Chenchus

Chenchu population in Hyderabad & Andhra
Pradesh

Chenchu population in Madras

Chenchu population in Orissa & Odisha

Chenchu population in Mysore & Karnataka

Chenchu population in Central provinces & Berar

Demographic study of the Dasaris

Endogamous divisions among the Dasaris

Dasari population in Hyderabad & Andhra Pradesh

Dasari population in Madras & Tamil Nadu

Dasari population in Mysore & Karnataka

Dasari population in Bombay & Maharashtra

Demographic study of the Irular

Endogamous divisions among the Irular

Irular population in Mysore & Karnataka

Irular population in Madras & Tamil Nadu

The Jangams

Heterogeneous divisions of Jangams in Madras

Heterogeneous divisions of Jangams in Hyderabad

Heterogeneous divisions of Jangams in Bombay

Jangam population in Telangana & A.P.

Jangam population in Karnataka

Jangam population in Maharashtra

Jangam population in Tamil Nadu

Demographic study of the Nakkala
Endogamous divisions among the Nakkala
Nakkala population in Madras

Demographic study of the Pindari
Pindari population in Hyderabad
Pindari population in Mysore
Pindari population in Bombay & Maharashtra
Pindari population in Madras

Demographic study of the Ramoshi
Ramoshi population in Bombay

Demographic study of the Valmiki
Valmiki population in Mysore
Valmiki population in Hyderabad
Valmiki population in Madras

Demographic study of the Vedan
Endogamous divisions among the Vedan
Vedan population in Madras

Demographic study of the Yanadi
Endogamous divisions among the Yanadi
Yanadi population in Hyderabad & Andhra
Pradesh
Yanadi population in Madras

Table-II:
Demographic study of the Beda (Budga) Jangam
Census of India-1911
Beda (Budga) Jangams in Andhra Pradesh
Beda (Budga) Jangams in Karnataka
Beda (Budga) Jangams in Maharashtra

Census of India-2001
Beda (Budga) Jangams in Andhra Pradesh
Beda (Budga) Jangams in Karnataka
Beda (Budga) Jangams in Maharashtra

Census of India-1991
Beda (Budga) Jangams in Andhra Pradesh
Beda (Budga) Jangams in Karnataka
Beda (Budga) Jangams in Maharashtra

Census of India-1981
Beda (Budga) Jangams in Andhra Pradesh
Beda (Budga) Jangams in Karnataka
Beda (Budga) Jangams in Maharashtra

Census of India-1971
Beda (Budga) Jangams in Andhra Pradesh
Beda (Budga) Jangams in Karnataka
Beda (Budga) Jangams in Maharashtra

Census of India-1961
Beda (Budga) Jangams in Andhra Pradesh
Beda (Budga) Jangams in Karnataka
Beda (Budga) Jangams in Maharashtra

Census of India-1921
Beda (Budga) Jangams in Hyderabad

Census of India-1901
Beda (Budga) Jangams in Hyderabad

Census of India-1891
Beda (Budga) Jangams in Hyderabad

Census of India-1881
Beda (Budga) Jangams in Madras

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INTRODUCTION

The religious journey of the Beda (Budga) Jangams in South India has a long genesis ranging from the most banal to the most philosophical. A wide spectrum of scholars has attempted to **understand**, analyse, ideas of caste in **multiple** context at different historical junctures, ideas of caste have undergone permutations.¹ But very few historians loosely attempted define of traditional transformation from tribe to the caste, none of the historians focus on formation of the castes and their roots in Vira-Saiva lingayat. There are clearly visible connections between caste and power. The dominant groups in every historical period, whether Brahmins and Kshatriyas, the power elites of pre-medieval era, kept the caste discourse going on in one form or the other for their vested interests. Brahmins were success in formation of several **tribes into castes** by introducing several religious movements right from Saivism to Vira-Saivism.

This work done to trace the history of the Beda (Budga) Jangam with a comparative study between the Chenchu, Bedar tribes and Beda (Budga) Jangams with their customary practices of marriage, custom, birth and death ceremonies. This work examined the surnames of Chenchu, Bedar and with the Beda (Budga) Jangams. This study comparatively examined the characteristics of the Chenchu, Bedar and Budga Jangams from the medieval period to the present. This research found out that the Bedars, Badagas, Ramoshis, Pindaris and Beda (Budga) Jangam community belonged to one stock and they scattered into various places and converted to various religions and subsequently, they became castes.

This study found out that the Government failed to include this community in the scheduled tribes list. The Government and its agents with misunderstandingly included as Beda (Budga) Jangam scheduled caste, due to the social status and customary practices of

¹ Sukumar.N. & Paul D'Souza (2024) the Journey of Caste in India voices from Margins, Routledge, New York, P.1

this community, it was described in various records and books as a depressed caste, in Nizams Dominions (Hyderabad state), Central Provinces and Bombay presidency, this caste historically faced untouchability looked down below the Muslims, Mahars, Mongs and Holyas. The Beda (Budga) Jangam transformed from a tribe to a caste in several stages, to find out its truth and its real history and historical roots this research is carried out. This research work is divided into five chapters; Chapter-I deals with Chenchus and its sub-divisions, Chapter-II deals with Bedars and its sub-divisions, religious movements during medieval times and the process of transformation of tribes to castes. Chapter-III deals with the Origin of Jangam, heterogeneous groups of Jangams in the Vira-Shaiva religion. Chapter-IV deals with Beda (Budga) Jangam's origin, history, culture, and practice. Chapter-V deals with the comparative study between Vira-Shaiva Jangam and Beda (Budga) Jangam and the difference between Beda (Budga) Jangam and Vira-Shaiva Jangam. Difference between the Chenchu, Bedar and Beda (Budga) Jangam, in this chapter a comparative study is done between the Beda (Budga) Jangam and Bedars, examined thoroughly and established that the Beda (Budga) Jangam and Bedars are belonging to one stock with reliable references.

This research work adopted a qualitative research methodology in which ethnographic techniques were used and snowball sampling was adopted, data was collected from Andhra Pradesh, Goa, Karnataka, Maharashtra, Telangana, and Tamil Nadu. The data was collected from Chennai, Goa where the respondents are living. Most of the advocates were interviewed belonged to this community. Interviews were conducted with caste elders from the above states with an interview schedule. Existing literature was studied and previous researchers in this community consulted in various places and various universities in south India.

Beda (Budga) Jangam is a scheduled caste community, officially located in the States of Andhra Pradesh, Telangana, Karnataka, and Maharashtra. This community is largely located in the neighbouring states of Tamil Nadu, Goa, Chhattisgarh, **Odisha, West-Bengal**,

and Delhi. However, they were not identified in the list of the scheduled castes and enumerated in the census reports.

The population of the Beda (Budga) Jangam is as per the 2011 census in Telangana State 111710 (56290 males and 55420 females) in the State of Karnataka 117164 (59372 males and 57792 females) and in the State of Maharashtra 27168 (13784 males and 13384 females) and in the state of Andhra Pradesh the Beda (Budga) Jangam population as per the 2001 census 73389 (37079 males and 36310 females). But as per their contention, in reality, their population is more than this official data in the states of Telangana, Karnataka and Maharashtra and Andhra Pradesh. Because their nomadic life style they were not exactly enumerated by the officials of census.

However, in the year 2023 privately, the census of the community was collected by All India Beda (Budga) Jangam (SC) Confederation with help of community people and approximately estimated their population as Andhra Pradesh (1,70,000), Delhi (1800), Goa (1500), Gujarat (1700), Karnataka (5,68,000), Maharashtra (1,38,000), Odisha (1900), Tamil Nadu (1950), Telangana (5,31,500) and West-Bengal (1500) total (**14,17,350**) population of Beda Budga Jangam.

History says that the Beda (Budga) Jangam community is originally belonged to the Chenchus, but no evidence is available. There is evidence that the Beda (Budga) Jangam is belonging to the Bedar family, one of the advanced groups from the Bedars after the 12th Century converted into Vira-saivism for several reasons, these conversions happened in 1665 A.D. onwards on the fall of Vijayanagar kingdom, Tippu Sultan kingdom (1799 A.D.).

The conversions were happened a long time during several years. As per the Beda (Budga) Jangam's first five (5) surnames, *Kapperia, Prasadam, Rudrakshala, Sirigiri, Vibhuti*, assumingly they were the first convertees into Vira-saivism, but they do not wear moveable emblem of *lingam* or *Ling*, and they are simply numbers in the Vira-saivism, they are hunters and eat flesh and greatly consume alcohol, they do not have any social status in the

Vira-Saivam, because their cultural practice of eating and drinking habits, and un-education.

Bedar people historically served various Kings as soldiers, watchmen, servants and scouts and guides. They were engaged as soldiers and *Nayaks* (governors) in the Chola, Chalukya and Vijayanagar dynasties and they were recruited by the Tipu Sultan dynasty in Mysore. After the fall of those dynasties, Bedars became weak and weak, they were forced to convert to various religions like Vaishnavism as Dasaries and Ramaoshis, into Islam as Pindaries and into Vira-saivism as Beda (Budga) Jangam subsequently, Bedars became a caste category and acquired untouchability.

Chenchus are indigenous people of southern India, folk singers, and primitive Dravidian stock; they inhabited the Eastern Ghats before Dravidians came into south India. A.D 8th Century and they converted into Saivism by the Adi-Shankara and other religious agents, one can easily assume that in Chenchu *pentas* number of Shaiva Temples are located, those are built during the 4th and 5th centuries in Nallamalla and Yerramalla forests of Eastern Ghats and those were Buddhist Aramas² several Buddhist monks converted into Shaivism during that time.³ Over some time, the Chenchus were subdivided into various groups with their common ancestors. Some of the advanced and civilised groups migrated into the plains during Cholas, Chalukya's time and settled in the plain area. The chenchus who settled in plain areas earned money with their traditional folklore, Kinnera, Dimki, and Tambura and those are their main musical instruments through which they entertained the society, acquired alms and led a better life than the forest life.

Mainstream society (Brahmins) were given their names to identify them with other communities based on their profession, culture and place of their settlements, etc. their names were given and justified by creating a caste story (*Kula Puranam*), which is always de-moralised their character and dignity. By creating family

² Mana Charithra - Episode 36 - Decline Of Buddhism in India & Adi Shankaracharya - V6 News (20-02-2016)

³ Ambedkar. B. R. (1948) the Untouchables Who Were They and Why They Became Untouchables? BAWS, Vol. 7 (2), Amrit Book Co. New Delhi, P.28

stories or caste stories, they were assassinated their character and social status, like Telugu Chenchu, Bontha Chenchu (Tribal Jangam), Boya Chenchu, Balija Chenchu, Dasari Chenchu (Krishna Chenchu)⁴, Enadi Chenchu, Sudra Chenchu, Nakka Chenchu and so on so forth. For more names see the endogamous divisions of the Chenchus in Table-I of this book. They were prepared and composed **Kula Puram** (caste story) separately to each group.

There is an assumption that the village Chenchus were described as Telugu Boya or Bedar by the Brahmins or Hindu high caste people. They were recruited into various dynasties as soldiers, particularly Chalukyas, and Cholas, they were named as Beydar or Bedar means brave men. By creating a caste story, permanently they became “Bedars” in the hands of Hindu high caste people, their social status was assassinated by giving ugly names like Beduge, Arva Bedar, Panchama Boya Bedar, Sara Bedar, Sudra Bedar, Adavi Bedar, Myasa Bedar, Basavi Bedar Neech Bedar etc. For more names see endogamous divisions of Bedar in Table-I of this book.

During the Vijaynagar dynasty, Bedars acquired great respect and they played vital role in the kingdom as soldiers, Nayaks (Governors), and Palagars. In the year 1565, the Battle of Talikota (rakshasa tangedi) took place; the Mumaddian enemies defeated the soldiers. The last king of the Vijayanagar dynasty Raja Alliya Rama Raya was killed in the war followed by the destruction of great Hampi and its infrastructure by the Bahmani Sultans and established five Muhammadian kingdoms of Ahmadnagar, Bijapur, Berar, Golkonda and Bidar. After the death of the Alliya Rama Raya, the Bedars were plundered into forests and other kingdoms, some of them were imprisoned by the Muslim kings and killed mercilessly, and some of the Bedars were surrendered and forcefully converted to Islam called Pindaris and converted Bedars in the Islam were played a vital role as soldiers in Muslim kingdoms.

After the fall of Tipu sultan and other dynasties, some of the Bedar men independently established (1639-1858) a small kingdom

⁴ Mohan Rao. K. (1988) Tribal Profile of Andhra Pradesh, Popular Series-1, Tribal Welfare Department, Hyderabad, P.39

at Shorapur or Surapura, great *Vanadurga* fort was built during 1806, it was subsequently established as a vassal kingdom with the alliance of British. During this time trivial local kingdoms were established by Bedars in the present state of Karnataka. During the period of King Venkatappa Nayaka, his rule was not accepted by the Brahmins and other Hindu high-caste people of the Surapura kingdom, not digest the Bedar's rule as low-caste rulers and falsely alleged and reported to the British agent Campbell. In the year 1858, the British army captured the Surapura and handed over to the Nizam of Hyderabad state.

Bahamani Sultans declared Bedars as enemies and search teams were appointed to find out the escaped Bedars in the Territory, meanwhile, the Bedars lost their employment and they became weak to lead their family and livelihood. But most of the Bedars entered into hills and including the *Nilgheri* hills, they became Ramoshis and Badagas in the hands of Brahmins and high-caste Hindus. Bedars converted to Vaishnuvism as Dasaries in the Tamil Nadu, Andhra, and Karnataka areas to escape from their enemies. Finally, the Bedars were converted into Vira-Saivam to escape religious, political and war attacks from the Muslim kings.

After the fall of the Vijayanagar dynasty, the Bedars became unemployed and faced problems with food, they became thieves, cattle lifters and highway robbers in the South India. It is possible that the socially excommunicated or politically organised sections of the cultured classes may have formed these robber clans and that they may have taken to the precarious livelihood of highwaymen.⁵ The British government declared them as criminal tribes in 1871. The Bedars became dangerous men for the kings and rich people. Most of the Bedars were arrested and convicted by the British police and courts in Madras and Bombay presidencies. To escape from police harassment, the Bedars were converted into Vira-saivism with great initiation of Nilakanta Swamy at Shamshabad Matam, Hyderabad, ultimately, they became Jangams but were given low

⁵ Saletore.B.A. (1935) the Wild Tribes in Indian History, Motilal Banarsi Das, Lahore, P.63

caste status in the religious hierarchy and persecuted as below social status of Mala, Mahar, Mong and Madiga.

Basava started the Lingayat movement popularly known as Vira-Shaivam against the Brahmin dominance and immoral practices in the so-called Hindu Religion; he started conversions people belonging to the sudras from Jaina, Shaiva communities into Vira-Shaivam. According to the records of the Lingayat religion, four stages of conversions happened, the first stage is by Jangam priests and the last stage is unclean communities. All the converted communities were called in the name of “*Jangam*”. After the death of the founder of the Vira-Saivam, its objectives slowly started falling. The Brahmins dominantly controlled the Jangams and Vira-saiva lingayats and strengthened the caste system in the Vira-saivam. They adopted divide and rule policy and given new caste names like Madiga Jangam, Mala Jangam, Beda Jangam, Mangala Jangam, Kummari Jangam, Kapu Jangam, Vani Jangam etc. Over time the Bedars who converted into Vira-Shaivam became Beda Jangam and Budga Jangam for more details see the heterogenous divisions of Jangams in the Table-I of this book.

The Beydurs (fearless) are an aboriginal race numerous in Mysore and the southern Maratta country.⁶ The Shorapur family originally came from Ruthnagherry in the Mysore territory.⁷ The first of the clan was named Gawa Naik. Beydurs were originally freebooters, but over time acquired considerable authority in the country. They seldom committed murder and were not petty thieves. The chiefs were styled Naiks. They are a finely-built athletic race fond of hunting and open-air pursuits. Their moral character is high, but they are very illiterate. In ancient days their bands took service under the kings of Bijapur and Golconda and assisted the Mahrattas in the contest with Aurangzebe.⁸

⁶ Nawab Framurz Jung Bahadur (1906) Shorapur an Ancient Beydur Raj, Higginbotham & Co. Madras, P.3

⁷ Ibid, P.3

⁸ Ibid, P.3 & 4

The Rajahs of Shorapur or Surapura Gawa Naik are the founders of the Rajahs. Kallappa Nayaka (1515 A.D.) first king and Raja Venkatappa Nayaka-IV (1853-58 A.D.) was the last king of Shorapur. Gawa Naik was the founder of Shorapur Rajahs, who reigned in Shorapur and its suburbs. These Rajahs must have been the descendants of a class of tribes who first came from Bedaranya and Beda hill in Tamil Nadu and after plundering these villages came as far as the forest. Later on, by their bravery and warlike spirit, they arrived as far as Bijapur and after many successful exploits, established themselves as rulers of places lying in its vicinity. The daring deeds to which they accustomed themselves deprived them of their natural timidity and made them bold and fearless.⁹

The Bedars were exogamous sub-divisions of the Chenchu, before 300 A.D. They came down to the plains for their livelihood and subsequently settled down in the plains. The kings of the plains recruited them as soldiers in various dynasties. After the fall of their kingdoms they became weak to the enemies of the other kings. To escape from the attacks of the enemies they migrated to various places and various hill stations in south India. They converted into Saivam, Vaishnavam and Vira-saivam with the influences of Brahmins, and subsequently, they became as low-caste Hindus in some places they became untouchables, like in the Hyderabad Deccan, the Bombay presidency, the Madras Presidency and Central India. Therefore, they are identified and declared as scheduled caste in Central India and Hyderabad Deccan and later after the formation of linguistic states Hyderabad Deccan formed into three parts Telangana (Hyderabad), Hyderabad Karnataka (Kalyani Karnataka) and Maratwada (Hyderabad Maharashtra).

The Bedar community, due to the conversion into various religions, became various identities of caste and tribes, like Badagas, Beda, Beda (Budga) Jangam, Dasaris, Nayakas, Ramoshis, Pindaris, all these communities are originally belonging to one stock. The Beda (Budga) Jangam was declared as a scheduled caste in the

⁹ Ibid, P.13

Hyderabad, Mysore, Karnataka and Maharashtra states.¹⁰ The Ramoshis were declared a backward caste as socially and educationally backward. Recently, this community has been declared as *Vimukta Jatis* and denitrified tribe in the state of Maharashtra.¹¹ The Pindaries in the Muhamaddian religion were declared as a backward caste.¹² The Bedar is declared as a scheduled caste in Maharashtra.¹³ The Bedar (Beda) or Nyakada is a scheduled tribe in Karnataka and Maharashtra.¹⁴

The Jangam is in vira-saiva order, as Jangams are vegetarians; they forbid eating flesh and consuming liquor. Jangam means the moving emblem of linga, and those who wear this lingam are called Jangams. Jangams are wear the linga in their body or neck. But, some communities were recruited as Jangams and not allowed to wear the lingam; they are called Jangam like Mala, Madiga, Beda (Budga) Jangm, and Mong Jangam. As per the Gazetteer of the Bombay Presidency, Bijapur there are three types of Jangams, first one is True Lingayats or Pure Jangams, the second is affiliated-Lingayats (Jangam) and the third one is Half-Lingayats (Jangam). Half-Lingayats or the Jangams were recruited from the unclean castes; they were not allowed to wear lingam, because the lingam would be polluted by these unclean persons and they eat flesh and consume alcohol. The Tribal Jangams like Beda (Budga) Jangam acquired the same status along with Mala, Mong, Madiga and Holya as Jangams.

The people who convert to Vira-Shavam will not maintain their relationship with non-converters, even within the converters into

¹⁰ [The Scheduled Castes and Scheduled Tribes Order.,(Amendment)Act, 1976 (No.108 of 1976, dated the 18.9.1976)]

¹¹ Maharashtra Govt Letter No.CBC-10/2006/P.No.94/MVC-5 of Dept of Social Justice, Cultural Affairs & Special Assistance, Mantralaya Extension Building, Mumbai-32 dated 25.5.2006

¹² Vide Maharashtra Govt Letter No.CBC-10/2006/P.No.94/MVC-5 of Dept of Social Justice, Cultural Affairs & Special Assistance, Mantralaya Extension Building, Mumbai-32 dated 25.6.2008

¹³ [The Scheduled Castes and Scheduled Tribes Order., (Amendment) Act, 1976 (No.108 of 1976, dated the 18.9.1976)]

¹⁴ Ibid

other religions. In the case of Dasaris were Vishnuvite order they were restricted to interdine and intermarriage with Ramoshis. This restriction was made within the same religious communities, for example, there are several endogamous sub-divisions among the Bedar like Neech Bedar, monad Bedar, Myasa Bedar, and Bedar proper within these groups inter dining and intermarriages were restricted by the Brahmins. If any one of them violates this caste rule will be liable to ex-communication from the religion which means not allowed to talk, work, drinking with the same community and relatives, if any relative talks with the ex-communicated person he will also undergo the same punishment. The Bedars broke their relationship with their own brothers and the same blood of their communities because restrictions were imposed by the Brahmins among the converted people of Bedar, Dasari, Ramoshi, Beda (Budga) Jangam and Pindari were separated and divided by the Brahmins, they were innocently some time became enemies with each other. In the course of these restrictions, they forgot their responsibility, affection, love and relationship with each other.

The Bedars were transformed from tribe to caste. The People of India treatise authored by Herbert Risley stated that tribes became castes in seven ways (1) leading tribes acquired political power and properties they enrolled voluntarily as Rajput communities or Kshetriyas by which those tribes became castes. (2) Several aborigines,¹⁵ embrace the tenets of a Hindu religious sect, thereby losing their tribal name and becoming Vaishnavas, Lingayats, Ramayats, or the likewise. Therefore the tribes by their conversion into Lingayat or Vaishnavite religion lost their tribal identity even though they are active in customary practices of hunting and other tribal customs, traditions and beliefs within the Lingayat religion. (3) A whole tribe of aborigines,¹⁶ or a large section of a tribe, **enroll** themselves in the ranks of Hinduism under the style of a new caste, which, though claiming an origin of remote antiquity is readily

¹⁵ Herbert Risley (1915) *the People of India*, Oriental Books Reprint Corporation, Dehlhi, P.74

¹⁶ Ibid, P.74

distinguishable by its name from any of the standard and recognized castes. In this section false consciously they claim Rama, Dasharatha, Valmiki and other religious heroes are their descendants. (4) A whole tribe of aborigines,¹⁷ or a section of a tribe, become gradually converted to Hinduism without, like the Rajabansis, abandoning their tribal designation. This is what has happened among the Bhumij of Western Bengal. Here a pure Dravidian race has lost their original language and now speaks only Bengali, with time they forgot their roots. (5) Castes formed by crossing.¹⁸ Modern criticism has been especially active in its attacks on that portion of the traditional theory which derives the multitude of mixed or inferior castes from an intricate series of crosses between members of the original four. (6). Castes of the national type.¹⁹ Where there is neither nation nor national sentiment, it may seem para-caste. (7) Castes formed by migration.²⁰ If members of a caste leave their original habitat and settle permanently in another part of India, the tendency is for them to be separated from the parent group and to develop into a distinct caste. There are other reseasons tribes became as caste which Herbert Risley not covered (8) Tribes were forcefully converted into religions like Pindaris, they forcefully converted when they surrendered to the Bahamani sultans. (9) Tribes misrepresented their castes to escape from arrest and prosecution at the hands of British officials, officials recorded new caste names. For these reasons, the Bedar tribe became a caste by mainstream society. The Bedars who were converted into Vira-Saivam became Beda (Budga) Jangam and became a caste. In the history of the southern and western provinces of India, the term Beda, or Bedar, or Vedar has meant everything low and vile. The Bedars were considered Outcastes, or Chandalas, living by

¹⁷ Ibid, P.75

¹⁸ Ibid, P.82

¹⁹ Ibid, P.86

²⁰ Ibid, P.88

chase. Bedars in Mysore say that they came originally from Telangana (The Telugu country).²¹

Similarly, there are several heterogeneous Jangam communities from upper castes like Brahmins, Kapus, Velamas, Kammas were reconverted into their parent castes. Jangams from the functional castes reconverted into their parent castes. But some of the upper castes Jangams like Balija, Banajiga are continued in the Vira-Saiva lingayat they were called Vira-Saiva Jangams and became separate caste identity.

Beda (Budga) Jangam community people were voluntarily enrolled on Vira-Saivam to escape harassment from the Muslim enemies and British police from arrest and prosecution. Though they converted into Vira-Saivam, they have not acquired high social status and the first converters were named their exogamous sub-divisions as *Vibhuti*, *Prasadam*, *Kappera*, *Sirigiri*, and *Rudrakshala* and subsequently some other groups converted into vira-saivam named as *Shulam* (trident), *Shanku* (conch), *Parvatham* (mountain), *Shivadevuni* (shiva god), *Shivaratri* (festivel of siva) etc. But the remaining surnames of Bedars were continued even though they converted to the Jangam faith like Kodi-ganti, namala, nagula, thota, etc.

According to the Nawab Framurz Jung Bahadur and Syraj ul Hassan, the Rajahs of Shorapur belong to the Bedar caste, which is divided into seven classes: (1) *Nishada* (Hunts-men), (2) *Shibira* (Wanderers) (3) *Kurangweri* (Mendicants), (4) *Shilpkar* (Artists), (5) *Yapaksharkari* (Salt-makers), (6) *Anoosthari* (Fishermen) and (7) *Shastradhari* (Warriors).²² And in the same book, it was mentioned as although the Rajahs of Shrapur considered themselves Kshatriyas, yet, in reality, they were only Beydurs.²³ The Beda (Budga) Jangam community present day has all the characters of the Huntsmen, Wanderers, Mendicants, Artists, and Fishermen, except

²¹ Saletore. B. A. (1935) the Wild Tribes in Indian History, Motilal Banarsi Das, Lahore, P.61

²² Nawab Framurz Jung Bahadur (1906) Shorapur an Ancient Beydur Raj, Higginbotham & Co. Madras, P.12

²³ Ibid, P.13

the Salt-makers and Warriors. The Beda (Budga) Jangam have hunter-gatherers, wanderers, mendicants, artists, and fishermen; they have all these skills in the present day.

The Bedars who are considered later converted into Lingayat continued their surnames (*intiperu*) even after their conversions into Vira-shaivam like *Aula*, *Arati*, *Mamidi*, *Namaala*, *Ura*, *Kodikanti*, *Motam*, *Mayakala*, *Sanku*, *Challa* etc. Brahmins were given new surnames based on Bedars culture and practices as **Pandhi** (pig), **Chapala** (mat), and **Gudishela** (hut) but they are not intermarrying and interdining with Beda (Budga) Jangam community. Their relations were broken down after the fall of the Vijayanagar dynasty.

Though they were converted into Vira-saivism they worship their tribal gods *Pedda Gosai* and *Perantalu* as their family gods. They worship local, tribal and castes gods of Mutyalamma, Marramma, Mankalamma, Yellamma etc. They also worship other Hindu gods Venkateshwara, Hanuman, along with Shiva. Their marriage customs are continued same as Bedars and Chenchus, Tera is still practising, cross-cousin marriages are allowed, widow remarriages are in vogue, Kudike marriages (Seere-ravike), and polygamy existed. *Illatam*, and child marriages are still practising. **Myara** is in practice. They are fond of consuming **sandhi** (Taddi) called palm juice and liquor, they hunt and eat flesh, and they have a separate language (*marugu basha*). Beda (Buga) Jangam community people still prefer to approach caste heads in their disputes, caste panchayats are popular among the Beda (Budga) Jangams and they never trust the modern judiciary. They have traditional occupations like mat weaving techniques, medications, astrology, soothsaying and hunting and gathering techniques. They are great ballad singers, they are popularly known as **Kathala vallu** and their songs called **Jangam kathalu**.

Beda (Budga) Jangams live in different types of houses and huts based on their necessity and financial status. Previously they used to live in temporary huts, within two hours they could build huts like army personnel. Most of their community people live in bee-type hut recently they are living in *Pakka* (permanent) houses allotted by the

government under various welfare schemes. But most of the community people in all the states do not have *pakka* houses; still, they are living in temporary huts and tents.

Beda (Budga) Jangam community people have peculiar characters, most of them have liquor and Shandi consuming habits, they were criminal tribes, professional thieves, cattle lifters and highway robbers in the medieval period. The same characters continue even in the modern time. These characters of the community continued after school education and living in developed societies, why this community has this type of character is not known even by historians. Probably this character acquired during their forefathers in their services at Vijayanagar, Chola and Chalukaya dynasties, these kings used them as cattle lifters. Recently, they are trying to change their character by imitating upper-caste people. However, Bedars of the Shorapur or Surapura are good people; they never committed theft, highway robbery, or even cattle lifting during 1639-1857. Even they have been trustworthy in their employment as watchmen and guards of treasury and guest houses in various dynasties.

Bedars have the same character as Beda (Budga) Jangam, Bedars are cattle lifters during Chola and Chalukyas time. Subsequently became highway robbers, and professional thieves during Muslim rule, after the fall down of Vijaynagar due to unemployment and suppression and persecution by the upper castes people.

Bedars are having same culture as the Beda (Budga) Jangams, same culture of marriage rituals, cross-cousin marriages, Kudike marriages, child marriages, *tera* system, divorce, kula panchayat, polygamy, widow remarriage, death ceremonies etc. They are having same surnames of Beda (Budga) Jangam except Vira-Shaiva surnames. In addition to this, Beda (Budga) Jangam caste people are having separate language, caste panchayat etc. Bedar and Chenchu are having near relationships among themselves, similar surnames have existed, and endogamous sub-division of Myasa Bedar, Manchi Bedar, Uru-Bedar, Adavi Bedar and Bedar Boya are identical in

their custom, culture and practice. The Beda (Budga) Jangam community is having a similar culture with Bedar and Myasa Bedar.

This Beda (Budga) Jangam is a primitive tribe (aboriginal) of the Eastern Ghats of south India, victimised in the hands of Brahmanical forces, they were used as soldiers, guides and scouts by the Cholas, Chalukayas and Vijayanagar dynasties. They are used as propagators of the Vira-Shaiva religion by their folk songs, they are great ballad singers. Due to the modern cinema and T.V. channels adversely lost their livelihood, and ultimately, the Ballad singers disappeared in southern India. The cinema industry or the T.V. channels not encouraged them and their folk songs. They are shy people, the reason why their academic education standard is very low compared to others. Most of the children are dropouts at the primary level.

The Vira-Saiva Jangam are true lingayats, converted from Sudras and upper castes, they are not hunters, they are pure vegetarians, they are priests in Shiva Temples and sometimes Vaishnava Temples, they are socially highly respectable people, they wear lingam in their neck or body. They do not have a separate language like the Beda (Budga) Jangams. The Beda (Budga) Jangam surnames and Vira-Saiva Jangam surnames are entirely different and the Vira-Saiva Jangams have *Gotras* of Nandi, Skanda, Bringi, Vira etc. To corner the reservation policy they got fake certificates as Beda Jangam a scheduled caste, which are provided in favour of "Tribal Jangams" as scheduled castes, who are untouchables and socially degraded people. Beda (Budga) Jangam people are Ballad singers, they are known as Kathala Jangalu or *Kathalollu*. Some of the Vira-Saiva Jangama persons are getting employment in the public sector, admissions in educational institutions and contesting as MLA and MP elections by producing fake scheduled caste certificates as Beda (Budga) Jangam.

Beda (Budga) Jangam community people are primitive tribes having shyness and poverty, they were lived in forests, and they are not interested in living with mainstream people, the reason why they stay outside of the villages, not in the main village, they try to stay away from the village. Because of these reasons, they do not send

their children to schools; they are not educated up to 1976. After 1976 few families in the community started to send their children to schools, those educated people in the community acquired lower level jobs like peons, attenders and constables in various departments, even on my field visits I came to know that most of the government employees of the community not providing good education to their children. Most of the community people are interested to earn money by practising their traditional occupations of soothsaying, *Kanikalu*, *Mooti* etc. Still today there is no single civil servant from the community, no MLA, MP from the community, no Judge from this community and not even becoming a Munisif Court Judge.

Beda (Budga) Jangam people are likewise leading their poverty and there is no representation from this community in public institutions in the state. The other side problems are they are suffering from harassment by other scheduled caste people while getting caste certificates and admissions in educational institutions. The scheduled caste people are degrading and looking down on this community as untouchables and trying to stop reservation policies for the Beda (Budga) Jangam people. In the course of their efforts, they succeeded in stopping the reservation policy of scheduled caste in the state of Andhra Pradesh, by forgetting to fight against the upper caste people who are getting fake certificates in the name of Beda (Budga) Jangam.

Beda (Budga) Jangams are leading a primitive life, most of them earning by doing labour work in various fields. Their education levels are proportionally low compared with other scheduled castes. There is no single representation in assemblies and parliament from the above states since independence. Moreover, a field study suggested that the Beda (Budga) Jangam community face harassment from officials of scheduled caste persons while getting caste certificates, and admissions into educational institutions, even in the local body elections. They are degrading by the Scheduled caste candidates from the Mala and Madiga and they are degrading

in the name of the caste and harassing them while getting caste certificates, and admissions in educational institutions.

The Governments and political parties are not initiating to curb the fake caste certificates, even after several complaints before the collectors and other officials. The Government is not preventing fake certificates on one side and they are harassing Beda (Budga) Jangam community people while issuing caste certificates and admissions in educational institutions. One good example of this issue is Andhra Pradesh state in the year 2008 Government of Andhra Pradesh issued a G.O.Ms.NO.144, Social Welfare (C.V.1) Department, dt.17.07.2008 which stopped issuing caste certificates to the Beda (Budga) Jangams with the influence of Mala MLAs and MPs from the state of Andhra Pradesh.

Beda (Budga) Jangams are almost illiterate and uneducated people still leading primitive life in south India, they started fighting with the Government of Andhra Pradesh against the G.O.Ms. No.144 in the leadership of Yelamarthy Madu, Toorpati Manohar, Sanku Mahalingappa, Vibhuti Ramesh etc. the All India Beda (Budga) Jangam (SC) Confederation under the leadership of N.R. Venkatesham and his team and Beda (Budga) Jangam Hakkula Porata Samithi led by Sirigiri Mannyam most of the time supported the leaders of Andhra Pradesh for the cause. For which the state Government constituted a one-man commission under the Chairmanship of J.C. Sharma (popularly known as J.C. Sharma commission) by the TDP government in the state of Andhra Pradesh to study and examine existence of the Beda (Budga) Jangams in the State of Andhra Pradesh.

The Commission was constituted vide G.O.Ms.No.96 Social Welfare (CV.1) Department, dated 13.11.2017 and G.O.Ms.No.104 Social Welfare (CV.1) Department, dated 05.09.2019 as per the Commission of Inquiry Act, 1952. The commission was conducted field studies throughout the Andhra Pradesh state including some places of the Karnataka and Telangana states and furnished its first report on 13.12.2018 in which committee was recommended to the Government to include the Beda (Budga) Jangam community under

Scheduled Caste Category. The committee also described the social status of Beda (Budga) Jangam community, and Vira-Saiva Jangams and invited objections from the Vira-Saiva Jangam and scheduled castes of Mala and Madiga communities. Finally, the J.C. Sharma Commission submitted its report, in which it stated that the Beda (Budga) Jangam community has been existing in all the districts of the present Andhra Pradesh state and the commission differentiated caste customs and characteristics between the Beda (Budga) Jangam and Vira-Shaiva Jangam communities in the states of Andhra Pradesh. Based on the report, the government of Andhra Pradesh issued Amendment Orders vide GO.Rt.No.276, Social Welfare (CV-1) Department, dated 31.07.2020 by Amending G.O.Ms.No.96, Social Welfare (C.V.1) Department, Dated 13.11.2017 and G.O. Ms.No.104, Social Welfare (C.V.1) Department, Dated 05.09.2019 decided to insert the word "Existence of Beda/Budga Jangam community people under the Scheduled Castes category in the State of Andhra Pradesh" wherever occurred and inserted and sent to the same to government of India vide letter No.7297/SW.CV/2008. Dt.06.10.2023 by requested to include the Beda (Budga) Jangam Caste in the Scheduled Caste list in the State of Andhra Pradesh.

J.C. Sharma Commission extended its functions after the submission of its report, by the YSR Government in the state of Andhra Pradesh to study the Beda (Budga) Jangam people and prevention of fake caste certificates from the Vira-Saiva Jangams. The commission submitted its second report with several conclusions for prevention of fake certificates from the Vira-Saiva Jangams. But the Government of Andhra Pradesh did not send its report to the Government of India and initiated the issue with the active influence of the Mala caste MLAs, MPs and other officials who are part of the government from the state of Andhra Pradesh.

Beda (Budga) Jangam students and unemployed candidates were seriously damaged by the attitude of the governments, especially Congress, TDP and YSRCP party governments in the state of Andhra Pradesh since 2008. But shamelessly political leaders of these parties are making fake promises at the time of elections to win

the elections and not restoring of the scheduled caste status of the Beda (Budga) Jangam in the state of Andhra Pradesh. But the leaders of the Beda (Budga) Jangam utterly cheated in the hands of these political parties, they failed in their movement.

The above discussion reveals that the governments whether state or central are only concerned to win their elections and to get political power, not concern on the welfare of the people, particularly poor people like Beda (Budga) Jangam. The government is not interested in uplifting this community, and their representation is not there in education, employment and politics in the government till the date. The Government and political leaders are always in favour of dominant people, maybe from the upper caste or the lower castes including dominant scheduled castes and scheduled tribes. Those who are first-generation employees and politicians from the scheduled castes and scheduled tribes are accessing reservation policy since 1950. The remaining scheduled castes and scheduled tribes are leading the same life during the medieval period of Indian society.

Beda (Budga) Jangam demographic history reveals that they were identified by the British officials, in the Madras presidency in 1881 as Beda Jangam, Baidaru Jangam and Budaga Jangam. In 1881 and 1901 in the HEH the Nizam's Dominions (Hyderabad State) identified as Bedgi Jangam (Budga) and subsequently in the Nizam state 1921 identified as Beda Jangam after that from 1961 regularly identified and enumerating in the Census reports in the states of Telangana, Andhra Pradesh, Karnataka, Mysore, and Maharashtra. In the Madras presidency, they were not identified and enumerated after the 1881 census reasons are not known. For more details see the demographic history of Beda (Budga) Jangam in Table-II of this book.

This work establishes that the Beda (Budga) Jangam is a “Tribal Jangam” not a Jangam of **Shudra** communities. Vira-Saiva Jangam is Sudra Jangam or upper caste Jangam is converted into vira-saivam in early stages (first converters), they are vegetarians, and priests, wear lingam. Whereas the Beda (Budga) Jangam is non-vegetarian,

shy people, have a separate language, folk singers, and poor people have tribal culture. Therefore, Beda (Budga) Jangam is Tribal Jangam. One can easily differentiate the Vira-Saiva Jangam and Beda (Budga) Jangam comparing characteristics. This book makes a clear understanding of the differences between the Beda (Buga) Jangam and Vira-Saiva Jangama communities.

This work establishes nexuses between the Beda (Budga) Jangam and Chenchu, Bedar, Irula, Badaga, Ramoshi and Pindari in their cultural practices of marriage, customs and birth and death rituals. Beda (Budga) Jangam belongs to the Bedar stock and the Bedar is from the Chenchu group. Myasa Bedar is an exogamous sub-division of Chenchu which has the same culture, and tradition as Beda (Budga) Jangam.

CHAPTER I

ETHNOHISTORY OF CHENCHUS

Historically, when the agriculture is rather, gaining secondary importance the non-agricultural vocations used to fill in the void. The modern civilisation gave the prospects of industrialisation. But during the medieval period, which invoke the historic memories of the past, the agricultural vocations included the trade and commerce the keeping of herds and hunting. The medieval period has to its credit the growth of certain mercantile communities like Ashtadasapraja. But the slow circulatory system that did the geography offer did not make the growth of commerce imperative. As a result, the prospects of hunting and keeping the herds are in a large scale. If we review the history of the draught prone areas like the earlier memories of the Neolithic revolution are found at the places like Paluvaai in Anantapur district and Athmakur in Kurnool district are, no other than the extinctions of the South Indian Neolithic found at the sites Sanganakallu, Bellary, Tekkalakota, and Nandyala, Nagarkurnool. The location of Paluvaai in the vicinity of Bellary and Sanganakallu essentially proves the expansion of early hunting, keeping of herds and agriculture in these districts. Certainly this is a trend continuing through out the period down into the medieval epoch. The presence of forests and hills also promoted the keeping of the herds and as a result many groups of sedentary and semi-sedentary tribes came into existence. They included the Bedars, Gollas, and Chenchus. The Bedars and Chenchus were in the hunting vocation. The Gollas were keeping the herds, not only of kine but also a sheep and goats. On the other hand, the Bedars indicate both the sedentary and semi-sedentary features of a tribe, and separated from the Chenchu tribe was shifted from cattle economy to land economy, Bedars were subsequently recruited as soldiers in various dynasties and professed several religious practices. Chenchus are practicing marriage elopement; bribe price is

in vogue (oli) a sum of Rs.9-12 sum is paid as brideprice to the bride's parent's widow remarriage is acceptable, polygamy is also allowed while sororate is encouraged, levirate is totally discouraged. They offer sacrifice (bhog) to the village deities. *Illarikam* is much in practice.²⁴ They are labourers in agricultural fields and also weaving mats with palm leaves, some of the families are folk singers, they recite ballads and play musical instruments of *Maddela, Thalam, Kinnera, Ektara*.²⁵

This Chapter deals with sedentary and semi-sedentary tribe of chenchu, sub-groups and their exogamous divisions. Chenchus history, religion, culture and practice are briefly discussed to understand the transformation of tribes to the caste.

HISTORICAL ASPECT:

The history of the Indian people is to a considerable extent explained by the varying features of the Indian environment. The earliest arrivals, the Nigrito and Australoid, survive in purer form only in the hill country, where jungle and rugged terrain have prevented their displacement. Conversely, the British, as the latest arrivals, are to be found mainly in the coastal and river areas, and in other large settlements. It is, of course, necessary to note that the latter group has established hill stations where, in restricted areas of high altitude, relief can be obtained from the heat and debilitating effects of the lowland areas. In between the earliest and the latest arrivals in India are to be found a host of other immigrant groups who have arrived at various times in the past from the northwest and have adapted themselves to certain portions of the Indian physical environment. Thus the Vedic Indo-Aryans arrived about 1800 B.C. and settled first in the Punjab plains and later moved into the wetter Ganges basin and the more fertile parts of the peninsular plateau. The Sakas, Kushans, and White Huns, are arriving somewhat later at

²⁴ Lakshmaiah.T. (1989) A Primitive Tribe under Transformation : A Case Study of Chenchus in Andhra Pradesh, The Radical Humanist, Vol.53, No.1, P.No.27

²⁵ Pedda Mallaiah, Chenchu Pedda Manisi, Appapur, Lingala (M), Nagarkurnool District, was explained about traditional occupations of their forefathers during field work of the Author.

the beginning of the Christian era, settled in the dryer and higher areas of western and central India, in Rajputana and the adjoining areas. About A.D.1200 the followers of Islam Persians, Arabs, Turks and Mongols burst into the plains of India and adapted themselves to the dry areas of the North West while making converts in the humid areas of eastern Bengal.²⁶

The later period, lasting from A.D.650 to 1200, was marked by the Gurjara Empire and by early Muslim incursion, in Sind and the Punjab (712 to 1021). The rise of the Rajput clans involved the rivalry of many dynasties in northern India. Only Bihar and Bengal remained to the Guptas and those fell to the Palas of Bengal in 780. Two other kingdoms remained in the Ganges Valley, namely Kanauj and Ujjain, while the Gurjaras ruled in Gujarat and Rajputana from 783 to 813. During parts of this period, almost Northern India was subjected to the Gurjars except Bihar and Bengal. In the latter state, the Sena dynasty ruled from 1095 to 1193. In the Central Deccan the Chalukyas, a Rajput clan, maintained their power but divided into eastern and western branches. They were succeeded by the Rashtrakutas from 757 to 973, and later by the Hoysalas. On the southeast coast between the Godavari and Cauvery were the Pallavas, dominating the country of the older Andhras and Cholas from 430 to 900. The Chola and Pandya kingdoms were survived in the far south.

The early Mohammedan period (1200 to 1525) was marked by the Muslim conquest by Turks and allied groups, and by the first Muslim or Turkish-Hindu Empire. Several dynasties ruled, such as the Ghorides, Khaljis, and Sayyids, and Delhi became the Muslim capital. The first Muslim Empire included most of Hindustan or north India but was dissolved in 1412, and only the smaller kingdom of Delhi survived (1414-1526). Several other Muslim kingdoms resulted from the fragmentation of the empire, such as Oudh-Jaunpur (1394 to 1487), Malwa (1401 to 1530), Gujarat (1347 to 1521), Bengal (1338 to 1576), and the several other kingdoms, namely,

²⁶ William. H. Gilbert. JR. (1944) People of India, the Smithsonian Institution, Washington, P.29

Berad under the *Imad-Shahis* (1485 to 1572); **Ahmadnagar** under the *Nizam-Shahis* (1490 to 1636); **Bijapur** under the *Adil-Shahis* (1490 to 1686); **Bidar** under the *Barid-Shahis* (1492 to 1609); and **Golkonda** under the *Qutb-Shahis* (1512 to 1687). Urdu became the language in current use at the Muslim courts in northern India and the vernacular of Kanauj. The only Hindu kingdom surviving in the Deccan was Vijayangar (1339 to 1565). During this period a great number of sects came into existence, such as the **Ramanuja** of the Chola area, **Ramananda** of Benares, **Chaitanya** of Bengal, **Basava** of Kalyani (Basava Kalyan) and **Kabir** of the United Provinces.

The later Mohammedan period from (1526 to 1803) was marked by the fourth Indian or second Muslim Empire of the Mogals and by the rise of the Marathas and Sikhs. Sectarian influence expanded among the Hindus of this period, and the Sikhs represented perhaps the most notable development. The Mogal rise was rapid, and an able administration was set up with a division into 15 provinces (Subhas), each under governors directly subject to the Mogal himself. Most of India was included in this empire except the extreme south. With the decline of the Moguls, the Marathas established their power as a hill fortress Nation centred in the Western Ghats and plundered almost two-thirds of India from their mountain centres.

Beginning about 1600, was the rise of the British interest and power in India with the chartering of the British East India Company. Until 1783 this development was mainly a struggle with Portuguese, French, and Dutch marauders for the trade in spices, indigo, and cotton. The Portuguese first arrived in India at Calicut under Vasco da Gama in 1498 in search of pepper. As in Brazil, their settlements at Goa and elsewhere were mainly fortified peninsulas.

The Portuguese settlement at Colombo in Ceylon was made in 1517. The Dutch attacked the Portuguese forts on the east coast of Ceylon and gradually reduced the whole island except Kandy, thus obtaining a monopoly on Cinnamon. In 1796 the British took

possession of the Island and soon thereafter occupied the Kandian Kingdom.²⁷

Chalukayas are responsible for introducing Saivism among the tribes of South India. (A.D.733-44) Mallikarjuna Temple built at Pattadakal by Vikramaditya-II (Chalukaya) built on the river bank of Malaprabha. (A.D.788), birth of Adi-Sankaracharya (Advaita was introduced) (A.D.1017), birth of Ramanuja (Vishishtadvaita was introduced) (A.D.1106) Basavanna born at Bagevadi introduced neo-saivism called Vira-Saivism (A.D.1200) Rise of Vira-Saiva movement (A.D.1565) **Rakhasa Thangadi** war fall down of Vijayanagar establishment of Bahmani Sultans Ahamdnagar, Berar, Bidar, Bijapur, and Golkonda established.

Britishers were came in 1600 English factories were set up in Bengal and Surat for cotton and silk fabrics, opium, and indigo in the late seventeenth century and the French coastal settlements in 1667. After a series of skirmishes, the British East India Company forces eliminated the French power in 1783. The later period of the Company was marked by increasing territorial gains in India from 1785 to 1858. Madras was acquired in 1801, the Central Provinces and Bombay in 1819, Sindh in 1843, Punjab in 1849, and United Province in 1856.

After the Sepoy Revolt in 1857, the British Crown took over the administration of the country, and viceroys were appointed to represent the royal power. New areas were added, such as Balochistan, Kashmir, and other peripheral territories. The Hindu groups began a movement for nationhood with the formation of the Congress Party in 1885. British law, meanwhile, gradually loosened some of the legal powers of caste and restrictions such as those on widow remarriage. The Criminal Tribe Act of 1871 was passed and a number of tribes declared criminals and regulated by the law.

Beda (Budga) Jangams are originally a hill tribe, descendants of Chenchu and Bedar communities who lived in the *Eastern Ghats* of the Peninsula of South India. Later, they divided into various identities in the first phase they were *Yanadi*, *Irular*, *Vedan*, *Myasa-*

²⁷ Ibid, P.34

Beda and Badaga, second phase Beda, Ramohshi and Pidari etc.²⁸ Together with other aboriginal tribes which have not been so successful in maintaining their identity, were in a remote period of antiquity only one race, before 12th century they lived in south Indian hills and its periphery in the present Telangana (Hyderabad Deccan) and Andhra Pradesh, Orissa, Mysore and Bombay States. Due to various reasons, they migrated into the plains by performing their age-old cultural practices folk songs (*Kathalu*), singing of songs, storytelling (*ballads*) and self-healing practice, traditional medication with herbal leaves (*Vidyam*) and delivering their services to people of the plain area by which they sustained their livelihood. Later, 12th and 13th centuries they were converted into the Lingayat religion popularly known as Vira-Saivism (*neo saivism*).²⁹ They were influenced by plain people convert to Vira-Saivism. They were the main instruments to propagate Lingayat religion with their folk songs (*Kathalu*) popularly known as Jangam Kathalu in the entire South India and they are responsible for conversions of several castes from Hindus and tribes of the Vaishnavas, several people from Shaivas and Jains into Veera-Shaivism. Depressed classes (outcaste) people converted into Lingayat veerasaiva like Madiga, Mala, Holeya, Mong etc., hill tribes converted into Vira-Saivism like pandaram, Badaga or vadugan and Bedaru etc. There are general divisions of castes among the Lingayat religion, true Lingayats, affiliated Lingayats and half Lingayats.³⁰

The Beda (Budga) Jangam had no religion initially, but they were used as singers for the promotion of the Lingayat movement. At the time of the propagation of Lingayat religion Beda (Budga) Jangam became a nomadic tribe, and semi-nomadic tribe, lived in temporary huts, they propagated Lingayat religion by roaming one place to another and one state to another for which they are called

²⁸ Ananthakrishna Iyer. L.K. (1930) Mysore Tribes and Castes, Vol.II, the Mysore University, Mysore, P.231

²⁹ Major. A.W.C. Lindsay (1874) Mysore General Census of 1871, Govt. Press, Bangalore, P.74

³⁰ James M. Campbell (1884) Gazetteer of the Bombay Presidency, Bijapur, Vol. XXIII, Govt. Central Press, Bombay, PP.219-279

Chara Jangalu (moving Jangam). At present, they become houseless, landless, and socially degraded as untouchables, due to their habit of hunting, fishing, and eating animals, socially lowered by the mainstream communities of Vira-Shaiva Jangam, Brahmins and other high caste people of Hindus and they were lived outskirts of villages and towns, and they became as depressed class³¹ Subsequently identified as a scheduled caste in the State of Hyderabad the Nizam dominions.³² Now they are acknowledged as scheduled castes along with Mala Jangam, Madiga Jangam, Mong Jagam, and Holiya Jangam. It is very difficult to distinguish between a Beda Jangam and a Mala Jangam as these are cognate groups whose occupation is almost the same.³³ S.C. list was prepared as per the Article 341 of the Constitution of India.³⁴ Economic status of taken into consideration along with untouchability while preparing the lists.

The Beda (Budga) Jangams are distributed in the entire Telangana, Andhra Pradesh, Karnataka, and Maharashtra. They are living in the states of Tamil Nadu, Kerala, Goa, Chattisgarh, Odisha and Delhi but they are not identified as Beda (Budga) Jangam as SC. The Beda (Budga) Jangam were hunters and bird trappers and originally belonged to the Telangana (Hyderabad Deccan).³⁵ They were migrated into present Andhra Pradesh, Karnataka, and Maharashtra where they are called Budaga Jangam, Beda Jangam, Beda (Budga) Jangam and living in Telangana, Karnataka,³⁶ Maharashtra states and they migrated to Andhra Pradesh state.³⁶ They were notified as 'Beda Jangam, Budaga Jangam'. The Budaga Jangam is non-vegetarian commonly they eat the flesh of a pig, wild

³¹ Census of India, 1921, Hyderabad-Part-I, Vol. XXI, P.231

³² Census of India, 1921, Hyderabad, Vol.-XXI, Table XIII, Sl.No.9 at P.98

³³ Nagendra Kr. Singh (2006) Global Encyclopaedia of the South Indian Dalit's Ethnography, Vol.I, Global Vision Publishing House, New Delhi, P.89

³⁴ Notification by Ministry of Law, Govt. of India, The Gazette of India, Extraordinary-Part-II-Section-3, No.27, dt.11.08.1950, Part-X, Hyderabad, P.170

³⁵ Nagendra Kr. Singh (2006) Global Encyclopedia of the South Indian Dalit's Ethnography, Vol.1, Global Vision Publishing House, Delhi, P.89

³⁶ Singh. K.S. (1998) the Scheduled Caste, Oxford India Press, P.203

pig, cat, and rat, they eat fowl, goat, sheep and wild boar but not beef and their staple cereal is rice, pulses, like red gram, black gram and green gram, occasionally do they consume roots and tubers. Groundnut and sunflower oils are used as the cooking medium.³⁷ They drink alcohol regularly and in their marriages; they have caste panchayats and other meetings.

Beda (Budga) Jangm has its own dialect from their language and cultural sources were the sub-sect from Bedar or Bedur³⁸ hill tracts of the nallamala area in present Telangana and Andhra Pradesh. They migrated to various places in present Telangana, Karnataka, Maharashtra and Andhra Pradesh states. There is an assumption that the Chenchus are Austroloids are the Australian native people (*tribe*) are Dravidian Chenchus, some questions need to be addressed when they were exiled long back from India though when their migration took place and in what way they navigated to the Indian Ocean.³⁹ The Chenchus have been inhabitants of Kurnool caves and tablelands of the Nallamala forest since the upper palaeolithic, and archaeologists find evidence that, together with **Dabba Yerukulas** and Boyas, the Chenchus may be declared to be the indigenous population of the Krishna River basin.⁴⁰ Alexey Ivanov stated that Chenchus were subdivided into several groups Telugu Chenchu, Adavi Chanchus, Krishna Chanchus and Bonta Chanchus,⁴¹ Alexey Ivanov again stated that the Chenchus are four types: Forest Chenchus, River Chenchus, Village Chenchus and City Chenchus.⁴² One of the Sub-group of Chenchu was Bedar subdivided into various Sub-groups like Myasa-Beda, Ur-Beda etc. The Beda indigenous

³⁷ Nagendra Kr. Singh (2006) Global Encyclopedia of the South Indian Dalit's Ethnography, Vol.1, Global Vision Publishing House, Delhi, P.89

³⁸ Forbes Watson. J & Jahn William Kaye (1875) The People of India, Vol.8, India Museum London, P.454 (Bedur)

³⁹ Census of India, 1931, Hyderabad State Part-I, P.263

⁴⁰ Alexey Ivanov (2014) Chenchus of Koornul District: Tradition and Reality, Researchgate, P.383

⁴¹ Syed Siraj Ul Hassan (1920) the Caste and Tribes of H.E.H. The Nizam's Dominions, the Times Press, P.149

⁴² Alexey Ivanov (2014) Chenchus of Koornul District: Tradition and Reality, Researchgate, P.389

tribe is performing various occupations, folklore, medication, soothsaying, wage labour and hunting. They were assimilated into Hindu, Muslim, and Lingayat religions according to Census of India 2011, they identified from Telangana, Karnataka and Maharashtra as Hindus 1,55,301, Sikhs 37, and Buddhist 704. These people were used as scouts (intelligence) to ascertain where about of the enemies⁴³ and poisoning of the wells and water bodies to curb the enemies in the forest.

According to the Census, 2011 from Telangana, Karnataka, Maharashtra, Beda (Budga) Jangam population was 2,56,042 (129446 males and 126596 females). In Telangana Beda (Budga) Jangam population is 1,11,710 (56,290 males and 55,420 females) in Karnataka 1,17,164 (58,372 males and 57,792 females) in Maharashtra 27,168 (13,784 males and 13,384 females).

Beda (Budga) Jangam as per their historical and religious background their origin was from chenchu and Bedar, later they became Ramoshi, Beda Jangam, Budaga, Pindari and Dasari. Almost a thousand years back Bedar primitive tribe was divided from Chenchu, this tribe was further divided into several tribes for various reasons, at present this tribe is identical with various names Bedar, Berad, Vedan, Irular, Ramoshi and Pindari these are again further sub-divided into various names as Nakkala, Valimiki, Naikda, Palegar, Dasari and Beda Jangam and Budge Jangam in various places of South India.

ORIGIN & SUB-DIVISION AMONG THE CHENCHUS:

There is no doubt that the bronze figure of a dancing girl from Mohenjo-Daro has unmistakable proto-Australoid features; her coiffure is strongly reminiscent of the coiffure of the present-day proto-Australoid jungle-folk of Central and Southern India. In South India this element generally entered into the composition of the so-called exterior castes and forms the basis of jungle-folk like the

⁴³ Ananthakrishna Iyer.L.K. (1930) Mysore Tribes and Castes, Vol.II, the Mysore University, Mysore, P.232

Chenchus, Malayans, Kadars, Kurumbas, and Yeruvans.⁴⁴ Chenchu a pre-dravidian tribe,⁴⁵ is an aboriginal tribe of the peninsula which exists in present Telangana, Andhra Pradesh, Karataka, and Odisha states, this tribe professed Saivism in the form of animism when the Saivism started not known but probably 1st Century lord Shiva himself started Saivism in the form of animism, Adi-Shankaracharya penetrated saivism into tribes in Southern India. Subsequently vira-saivism (neo Saivism), in vira-saivism they were called Mallikarjuna Jangalu, and Shiva Jangalu instead of calling as chenchu Jangam, at present this tribe is identical with various names Yanadi, Bedar, Vedan, Iruliga, Ramoshi and Pindari. These are further sub-divided into various names Nakkala, Valimiki, Naikda, Palegar, Dasari and Beda Jangam and Budge Jangam in various places of South India.

EXOGAMOUS DIVISIONS AMONG THE CHENCHUS:

A classic work on the Chenchu by Gayer, G.W. who described them as *Yerragollawar* or *Mushtigollawar*, *Chenchu Dasari* and *Chenchalwad* are apparently local variations of the same name and in Berar they were known as *Sanchaloo*.⁴⁶ Chenchus were separated into several groups as *Donga Sanchaloo*,⁴⁷ *Donga Dasaries*, and this group speak Telugu languages having unique slang.⁴⁸ An important empirical work on the Census by Newbold described Chenchus as a wild tribe.⁴⁹ They were engaged as scouts and guides during the Pallava and Chola Empires; they lost their occupation after the fall

⁴⁴ Nilakanta Sastri (1958) A History of South India from Prehistoric Times to the Fall of Vijayanagar, Oxford University Press, Madras, P.57

⁴⁵ Stephen Fuchs (1973) the Aboriginal Tribes of India, St. Martin's Press, New York, P.188

⁴⁶ Gayer, G.W. (1907) Lectures on Some Criminal Tribes of India and Religious Mendicants, Police School Saugor, P.35

⁴⁷ Ibid, P.36

⁴⁸ Ibid, P.42

⁴⁹ Newbold (1846) the Chenchwars; a Wild Tribe, Inhabiting the Forests of the Eastern Ghauts. In the Journal of the Royal Asiatic Society Great Britain and Ireland, Vol.VIII, London, P.274

of the Pallava and Chola Empires.⁵⁰ They were come down into plains, some of the tribes' men called *Boyas*.⁵¹ Gunthorpe F.J., Lieut-Colonel made opinion as Tirmullees, true caste name is Donga Sanchaloo in (ed) George Whitty Gayer (1910), in (ed) Lectures on Some Criminal Tribes of India and Religious Mendicants, University of Toronto. Another work of Gunthorpe F.J., Lieut-Colonel, (1886) Tirmullees, true caste name is Donga Sanchaloo in (ed) Michael Kennedy (1907) *The Criminal Classes in India: with Appendices Regarding Some Foreign Criminals who Occasionally visit the Presidency, Including Mints on the Detection of Counterfeit Coin, with Illustrations*, Mittal Publications, the University of Michigan. Their names, surnames, manners, and customs were identical to those of the Bontha Chenchu and Krishna Chenchu. Chenchu exogamous divisions as follows;

- **Avul** (cows) Avlawaru⁵² (in Banala village)
- Arity or Arati (plantain tree)⁵³ (in A.P.)
- Balli (lizard)⁵⁴ (in A.P.)
- Barmula or Balmor (a village)⁵⁵ (in Rampur village)
- Bhumana (king, headman and high priest)⁵⁶ (in A.P.)
- Chevula (ear) Appapur, Baurapur & Rampur in T.S.
- Chigulla⁵⁷ (in Appapur, Bourapur, Srishailam etc.)

⁵⁰ Aiyappan (1948) Socio-economic Conditions of the Aboriginal Tribes of the Province of Madras. Govt. Press, Madras, P.148

⁵¹ Ibid,P.153

⁵² Syed Siraj ul Hassan (1920) the Castes and Tribes of H.E.H. the Nizam's Dominions, The Times Press, P.150

⁵³ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.II, Govt. Press, Madras, P.39

⁵⁴ Newbold (1846) the Chenchwars; a Wild Tribe, Inhabiting the Forests of the Eastern Ghauts, in the Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol.VIII, West Land, London, P.274

⁵⁵ Christoph von Furer-Haimendorf (1943) the Chenchus Jungle Folk of the Deccan, Macmillan &Co. Ltd., P.89

⁵⁶ Yeatts. M. W. M. (1932) Census of India,1931, Madras Voi.XIV, Part-I, Govt. Press, Madras, P.362

⁵⁷ Newbold (1846) the Chenchwars; a Wild Tribe, Inhabiting the Forests of the Eastern Ghauts, in the Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol.VIII, West Land, London, P.274

- Chala (Buttermilk)⁵⁸
- Dasari/Daserolu (vishnuvite religion)⁵⁹ (in Munnanur etc.)
- Dasari (officiating priest)⁶⁰ (in Venkateswarlu & in A.P.)
- Eravallu (red colour)⁶¹ (in Appaipally T.S.)
- Gauraboyina⁶²
- Guram (Horse)⁶³
- Gundam (pit)⁶⁴
- Gujjalru or Gogulawaru⁶⁵
- Gulla⁶⁶ (in Srishailam A.P.)
- Indle or Indla (Houses)⁶⁷
- Jalamuttadu⁶⁸
- Jamana⁶⁹
- Jelli or Jellevandu⁷⁰

⁵⁸ Ibid, P.274

⁵⁹ Christoph von Furer-Haimendorf (1943) the Chenchus Jungle Folk of the Deccan, Macmillan & Co. Ltd., P.90

⁶⁰ Yeatts. M. W. M. (1932) Census of India, 1931, Madras Voi.XIV, Part-I, Govt. Press, Madras, P.362

⁶¹ Christoph von Furer-Haimendorf (1943) the Chenchus Jungle Folk of the Deccan, Macmillan & Co. Ltd., P.90

⁶² Newbold (1846) the Chenchwars; a Wild Tribe, Inhabiting the Forests of the Eastern Ghauts, in the Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol.VIII, West Land, London, P.274

⁶³ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.II, Govt. Press, Madras, P.39

⁶⁴ Ibid, P.39

⁶⁵ Syed Siraj ul Hassan (1920) the Castes and Tribes of H.E.H. the Nizam's Dominions, The Times Press, P.150

⁶⁶ Newbold (1846) the Chenchwars; a Wild Tribe, Inhabiting the Forests of the Eastern Ghauts, in the Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol.VIII, West Land, London, P.274

⁶⁷ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.II, Govt. Press, Madras, P.39

⁶⁸ Syed Siraj ul Hassan (1920) the Castes and Tribes of H.E.H. the Nizam's Dominions, The Times Press, P.150

⁶⁹ Newbold (1846) the Chenchwars; a Wild Tribe, Inhabiting the Forests of the Eastern Ghauts, in the Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol.VIII, West Land, London, P.274

⁷⁰ Newbold (1646) the Chenchwars; a Wild Tribe, Inhabiting the Forests of the Eastern Ghauts, in the Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol.VIII, West Land, London, P.274

- Jenesh⁷¹
- Kanyabainodu⁷² (in Munnanur, T.S.)
- Katraj (god)⁷³ (in Appapur, Baurapuram, T.S.)
- Kuthuola or Kudumuduwanadlu⁷⁴
- Kudamala (Minister)⁷⁵ (in Irapenta, Sangadi Gundala)
- Mamidi (mango)⁷⁶ (in Irlapenta)
- Maudla⁷⁷ or Manla (trees)⁷⁸ (in Medimalka)
- Menlur (Kongavalu)⁷⁹ Manulawaru⁸⁰
- Mekala (goats)⁸¹ Myakalawaru⁸²
- Mundla (Nail) Maindlu⁸³
- Maripallipapdi⁸⁴ (in Marripalli, Laxmipally, Billakal)

⁷¹ Newbold (1846) the Chenchwars; a Wild Tribe, Inhabiting the Forests of the Eastern Ghauts, in the Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol.VIII, West Land, London, P.274

⁷² Syed Siraj ul Hassan (1920) the Castes and Tribes of H.E.H. the Nizam's Dominions, The Times Press, P.150

⁷³ Christoph von Furer-Haimendorf (1943) the Chenchus Jungle Folk of the Deccan, Macmillan & Co. Ltd., P.90

⁷⁴ Syed Siraj ul Hassan (1920) the Castes and Tribes of H.E.H. the Nizam's Dominions, The Times Press, P.150

⁷⁵ Yeatts.M.W.M.(1932) Census of India,1931, Madras Voi.XIV, Part-I, Govt. Press, Madras, P.362

⁷⁶ Christoph von Furer-Haimendorf (1943) the Chenchus Jungle Folk of the Deccan, Macmillan & Co. Ltd., P.89

⁷⁷ Newbold (1846) the chenchwars; a Wild Tribe, Inhabiting the Forests of the Eastern Ghauts, in the Journal of the Royal Asiatic Society of Great Britain & Ireland, Vol.VIII, West Land, London, P.274

⁷⁸ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.II, Govt. Press, Madras, P.39

⁷⁹ Christoph von Furer-Haimendorf (1943) the Chenchus Jungle Folk of the Deccan, Macmillan & Co. Ltd., P.90

⁸⁰ Syed Siraj ul Hassan (1920) the Castes and Tribes of H.E.H. the Nizam's Dominions, The Times Press, P.150

⁸¹ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.II, Govt. Press, Madras, P.39

⁸² Syed Siraj ul Hassan (1920) the Castes and Tribes of H.E.H. the Nizam's Dominions, The Times Press, P.150

⁸³ Gulam Ahmed Khan (1933) Census of India, 1931, Hyderabad State, Vol.XXIII, Part-I, Govt. Central Press, Hyderabad, P.270

⁸⁴ Syed Siraj ul Hassan (1920) the Castes and Tribes of H.E.H. the Nizam's Dominions, The Times Press, P.150

- Nallapoteru (black male deer)⁸⁵ Nalabotawaru⁸⁶(Appapur)
- Niniwala⁸⁷
- Nimal (lime tree-may be nemali-peacock)⁸⁸ (Appapur)
- Palmas⁸⁹
- Pulem⁹⁰
- Pulcherla or Pulsaru⁹¹ (in Nagaloti)
- Pusatla⁹²
- Ravur⁹³
- Raya⁹⁴ (in Dararam, Lingal of T.S.)
- Sangu⁹⁵
- Sigarlu (siga/turf/hair knot)⁹⁶ Siggilu is presumably a corruption of sigiri, tender edible leaves of tamarind tree.⁹⁷
- Savaram (sovereign, gold coin)⁹⁸

⁸⁵ Christoph von Furer-Haimendorf (1943) the Chenchus Jungle Folk of the Deccan, Macmillan & Co. Ltd., P.90

⁸⁶ Syed Siraj ul Hassan (1920) the Castes and Tribes of H.E.H. the Nizam's Dominions, The Times Press, P.150

⁸⁷ Newbold (1846) the Chenchwars; a Wild Tribe, Inhabiting the Forests of the Eastern Ghauts, in The Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol.VIII, West Land, London, P.274

⁸⁸ Christoph von Furer-Haimendorf (1943) the Chenchus Jungle Folk of the Deccan, Macmillan & Co. Ltd., P.90

⁸⁹ Newbold (1846) the chenchwars; a Wild Tribe, Inhabiting the Forests of the Eastern Ghauts, in The Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol.VIII, West Land, London, P.274

⁹⁰ Newbold (1846) the Chenchwars; a Wild Tribe, Inhabiting the Forests of the Eastern Ghauts, in The Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol.VIII, West Land, London, P.274

⁹¹ Christoph von Furer-Haimendorf (1943) the Chenchus Jungle Folk of the Deccan, Macmillan & Co. Ltd., P.86

⁹² Newbold (1846) the Chenchwars; a Wild Tribe, Inhabiting the Forests of the Eastern Ghauts, in The Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol.VIII, West Land, London, P.274

⁹³ Ibid, P.274

⁹⁴ Ibid, P.274

⁹⁵ Ibid, P.274

⁹⁶ Christoph von Furer-Haimendorf (1943) the Chenchus Jungle Folk of the Deccan, Macmillan & Co. Ltd., P.90

⁹⁷ Gulam Ahmed Khan (1933) Census of India, 1931, Hyderabad State, Vol.XXIII, Part-I, Govt. Central Press, Hyderabad, P.270

- Tatte (Tati-Plam tree)⁹⁹ (in Pechervu, Garapenta)
- Tota (garden)¹⁰⁰
- Tokal (tail)¹⁰¹ (in Appapur)
- Uthaluri (Talayari)¹⁰²
- Urtalu or Uduthalu (squirrel)¹⁰³
- Waregallingu¹⁰⁴

Chenchu Laxmi (Chenchita) a maid of the Chenchu, the Narasimha Swamy from Ahobilam (Obal-Iswara) having taken away and kept and beget from the Chenchu family, now Chenchus are worshipped Obuleswara (Narasimha Swamy) is a sacred place for them. The epic notices the Brahmins performed marriages with the girls of tribes in order to Hinduse them.

There is a popular story among the people of Nalla Malla. King Chandragupta became a stone (Pachala Banda) in the middle of Krishna, during his reign; he came to the South along with his army leaving his family in his kingdom. Chandragupta saw a Saige chiving milk from a cow at Anthill suddenly saige disappeared and the cow ran away, along with his army started digging of Anthill, they digging years to gather but Saige was not traced meanwhile his daughter became a maid and intended to see her father, she reached her father. Meanwhile, Chandragupta saw her beauty and tried to rape her, and then she informed him as she is his daughter. But he ear deaf, and tried to get rid of his sexual jealousy then she started to

⁹⁸ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.II, Govt. Press, Madras, P.39

⁹⁹ Newbold (1846) the Chenchwars; a Wild Tribe, Inhabiting the Forests of the Eastern Ghauts, in the Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol.VIII, West Land, London, P.274

¹⁰⁰ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.II, Govt. Press, Madras, P.39

¹⁰¹ Christoph von Furer-Haimendorf (1943) the Chenchus Jungle Folk of the Deccan, Macmillan &Co. Ltd., P.90

¹⁰² Yeatts.M.W.M.(1932) Census of India,1931, Madras Voi.XIV, Part-I, Govt. Press, Madras, P.362

¹⁰³ Christoph von Furer-Haimendorf (1943) the Chenchus Jungle Folk of the Deccan, Macmillan & Co. Ltd., P.90

¹⁰⁴ Syed Siraj ul Hassan (1920) the Castes and Tribes of H.E.H. the Nizam's Dominions, The Times Press, P.150

escape from him, ran away towards river Krishna (Pathala Ganga) and he chased her upto Pathala Ganga, where Lord Shiva was in meditation, she took his assistance and as per the advice of Shiva she pours vibhuti on his face and then she scolded him to “become stone” and he became stone (pachala banda) in the middle of the river. This popular story notices that during the Chandragupta reign, Saivism was worshipped by the people in this locality.

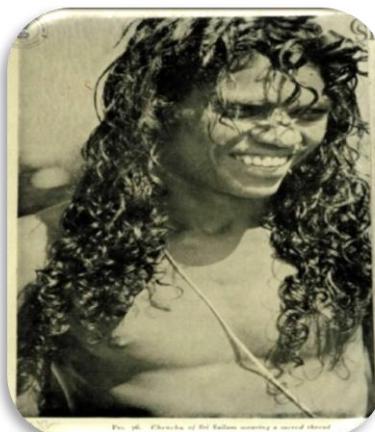


Fig. 1. Chenchu of Sri Sailam wearing a sacred thread

(Chenchu priest in Srisailam, with sacred thread) chenchus were converted into shaivam¹⁰⁵

Figure 1

Figure No.1 and 2 are representing for Brahmanisation of Chenchus and the Chenchus were embraced into Saivism, they were divided and subdivided in course of time they became as castes and outcastes. They have broken up their relationships due to the restriction of inter-dine and intermarriages by the Brahmins.



Adi-Sankara Statue at Srisailam¹⁰⁶ who was initiated to convert the Chenchus into shaivam

Figure 2

¹⁰⁵ Christoph von Furer-Haimendorf (1943) the Chenchus Jungle Folk of the Deccan, Macmillan & Co. Ltd., P.313

¹⁰⁶ Sthala Purana Sahita Sampurna, Srishaila Cheritra, GVS Son, Rajamundry, P.17

CHENCHUS JOURNEY FROM TRIBE TO THE CASTE

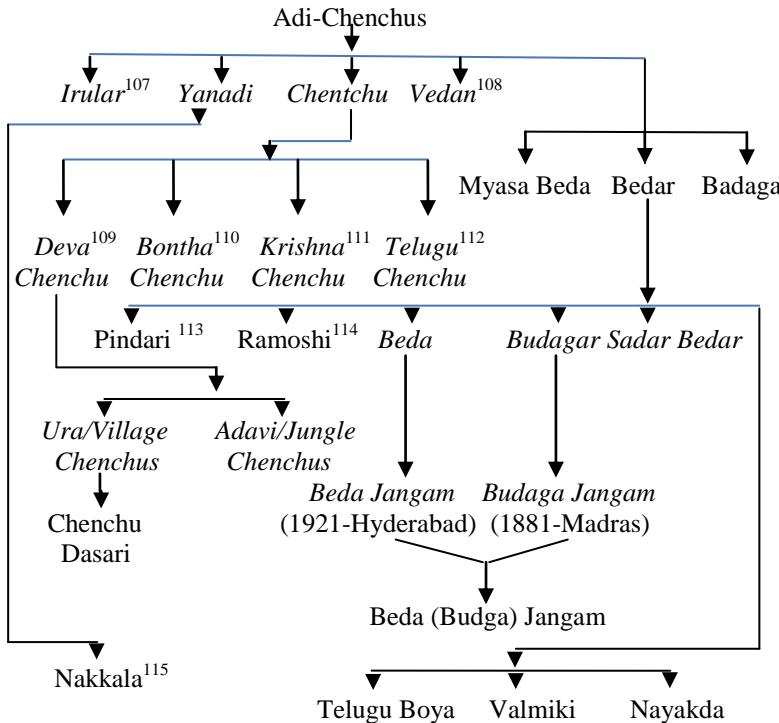


CHART-I

¹⁰⁷ Edgar Thurston (1909) Caste and Tribes of Southern India, Vol.II, Govt. Press, Madras, P.27

¹⁰⁸ Arthur F. Cox (1895) Madras District Manual North Aroct, Govt. Press, Madras.P.234

¹⁰⁹ Syed Siraj Ul Hassan (1920) the Castes and Tribes of H.E.H. the Nizam's Dominions, The Times Press, Bombay, P.149

¹¹⁰ Ibid, P.149

¹¹¹ Ibid, P.149

¹¹² Ibid, P.149

¹¹³ Surgeon General Edward Balfour (1885) the Cyclopedias of India and of Eastern and Southern Asia, Bernard Quaritch, 15 Piccadilly, London, P.262

¹¹⁴ Gazetteer of the Bambay Presidency, (1884) Poona District, Vol.XVIII, Part-I, Govt. Cental Press, Bombay, P.409

Frederick.S. Mullaly (1892) Notes on Criminal Classes of the Madras Presidency, Govt. Press, P.23

The old records suggest that the so-called Beda (Budga) Jangam is a tribal community assumed to be descendants of the present Chenchus of Nallamala forest.¹¹⁶ No evidence is available of when they separated from the chenchu. Chenchus live in forest resources and they were recorded differently in various names in various records as Chentsu, Chentchu, Chensu, Cencu, Chenchwar, Chencholu, Sanchaloo, Sancholu, Chanchalu and Chenchus speak Telugu¹¹⁷ but with an accent of their own language, Chenchus were referred as highway robbers, during the 5th and 7th Centuries some Chenchu advanced group came down to the plains called Ura-Chenchu and were recruited as soldiers into various kingdoms and became Beydars. During the 12th century due to loss of employment, they migrated from the Nallamala forest to plain areas of the Madras Presidency, Central Provinces and Bombay Presidency they were called Bedar. The Beda/Budga Jangam is descended from the same ethnic stock of Chenchu professed the practice of *Vira-Saiva* became as Jangam. The ecological interpretation of the Chenchu tribe indicates they are habit of eating mice¹¹⁸ (*Eluka*), The Beda/Budga Jangam community is fond of eating mice¹¹⁹ (a kind of rat) which is identical with Chenchu food habits. There is another interpretation of the name of the chenchu: “persons who live under the tree (*chettu*) are chenchu.”¹²⁰ The Chenchu tribe is a Proto-Australoid group and is considered the second oldest racial ethnic group in India characterised by the dolichocephalic head, broad and flat nose (platyrhine nose) which is depressed at the root. They are further

¹¹⁶ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.188

¹¹⁷ Mohan Rao etc. (1993) Attitudes of Tribals of Andhra Pradesh towards Joint Forest Management, Tribal Cultural Research & Training Institute, Hyderabad, P.17

¹¹⁸ Ota. A.B. & Mall.A (2016) Chenchu (A Nomadic Tribe of Odisha) SCSTRTI, Bhubaneswar, P.4.

¹¹⁹ Venkatesham. N.R. (2022) Beda (Budga) Jangalu, Basha Sahitya Samsruthikamsala Parishilana (Telugu) Sriyagna Publications, Hyderabad, PP.214 & 215.

¹²⁰ Battini Nagaraju (2011) Religion of Chenchus, Studies of tribes and Tribals, ResearchGate, P.90.

short in height, dark brown to nearly black in skin colour. The hair is wavy or curly, supraorbital ridges are prominent. These features are found among almost all the tribes of Southern India.¹²¹ In the Census of India, Chenchus mentioned as Chantchuwad and their subdivisions 9 in number as Adavi, Deva, Enadi, Gondu, Ingi, Kuria, Rachagondu, Krishna, Ura Chenchus.¹²²

Chenchus, a race of hunters and forest men, are spoken of by men as “sons of Brahmans” by women of the Vaideha class, whereas these identical people exist to this day, as they had existed probably thousands of years before the caste system was known, as an aboriginal people living in forests, subsisting on the products of the chase, and such roots and vegetable substances as require no cultivation.¹²³ History says that Chenchus are the first dwellers of Andhra Pradesh and Deccan much before the Dravidian entry; they are “Adi-Chenchu”¹²⁴ or Deva-Chenchus. It is believed that the Chenchus were employed by the kings of the South to protect the River Krishna and Tungabhadra.¹²⁵ They were employed as soldiers at Tippu and Vijayanagara and other kingdoms called Beydars. Beydars have several sub-divisions in which Maysa or Manchi Beydars are descendants of the Chunchu tribe.¹²⁶ It is a peril that the account of the origin of mixed castes is entirely fanciful and that not the smallest reliance can be placed on this authority.¹²⁷

Chenчу numbers in Hyderabad have diminished since 1921 it may be chenchu migration then southwards over Krishna due to

¹²¹ Ershad Ali, Ethnic Composition of Indian Population, Core journal, P.9
available at core.ac.uk.

¹²² Mirza Mehdy Khan (1893) Census of India, 1891, H.E.H. the Nizam's Dominions, Vol.XXIII, Part-III, Caste index, (Index Page of viii)

¹²³ Cornish.W.R. (1874) Census of the Madras Presidency, 1871, Vol.I, Appendix, Govt. Gazette Press, P.122

¹²⁴ Narahari Gopalkrishnamah Chetty (1886) A Manual of Kurnool District in the of Madras, Govt. Press, Madras, P.122

¹²⁵ Ota. A.B. & Mall. A (2016) Chenchu (A Nomadic Tribe of Odisha) SCSTRTI, Bhubaneswar, P.5

¹²⁶ Edgar Thurston (1909) Castes and Tribes of Southen India, Vol.I, Govt. Press, Madras, P.185

¹²⁷ Cornish.W.R. (1874) Census of the Madras Presidency, 1871, Vol.I, Appendix, Govt. Gazette Press, P.97

police drive, fight between the same groups. Chenchus population according to censuses, 1931 (2,264) and 1921 (6121) decreased its population about 63% between the two censuses and the chenchu had dwells differed from the primitive tribes of the circars agencies in having retained no traces of a peculiar language and this merely one of the indications that the chenchus was much near to assimilation than other tribes separate have practically become part of the hindu population.¹²⁸

ENDOGAMOUS DIVISIONS OF THE CHENCHUS:

The Chenchu has divisions (1) Telugu Chanchus, (2) Adavi Chanchus, (3) Krishna Chanchus (Dasaris) and (4) Bonta Chanchus (Budga Jangam) and (5) Yadadis, (6) Irulas, (7) Vedan (8) Myasa Beda or Manchi Beda are the same stock of the Chenchu. The Telugu Chanchu and Krishna Chanchu are beggars and collect alms by dancing and singing songs before the Hindus of the plains.¹²⁹



Figure 3: Image taken from the book of Christooph Von Furer Haimendorf¹³⁰

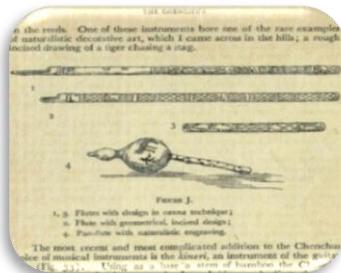


Figure 4: Image taken from the book of Christooph Von Furer Haimendorf¹³¹

Haimdorf another investigator of chenchus he divided the chenchus into two main groups Jungle Chenchus (Adavi Chenchu)

¹²⁸ Census of India, 1931, Madras, Vol.XIV, Part-I, P.362

¹²⁹ Syed Siraj ul Hassan (1920) the Castes and Tribes of HEH the Nizam's Dominions, Vol.I, the Times Press, P.149

¹³⁰ Christooph Von Furer Haimendorf (1943) the Chenchus Jungle Folk of the Deccan, Macmillan & Co. Ltd. London, P.43

¹³¹ Ibid, P.42

and Village Chenchus (Ura-Chenchu), he explained about their character as there is no collective action and no collective responsibility in the clan and levy-Bruhl would find among the chenchus.¹³²

Village Chenchus are spread over Telangana, Madras, and Mysore, provinces by adopting Telugu by ignoring their dialect; it was only a part of the general process. The usage of Iron, using string instruments of Kinneri, Dimki and the preparation of distilling liquor almost certainly took over from Telugu folks before the Aryan invasion into the forest. They completely engaged in the plains and ignored their relationship in the forest and Hinduised by imitating locals and absorbed by the Brahmin. Some cases embraced Saivism, Vaishnavam, and Vira-Saivism.

The Chenchus practice polygamy.¹³³ They practice the *Tera* system in their marriages (Rs.9/-); cross-cousin marriages are common. They speak a dialect which is unintelligible to a Telugu man from other parts, but which is readily understood by those who live near the hills inhabited by the Chenchus; and states that the dialect is merely a corrupt Telugu.¹³⁴ **Mr. Newhill** recorded their language with peculiar words of chenchus did their language chenchu speak Telugu in a harsh and peculiar tone.¹³⁵ Some of the words are identical to the Beda (Budga) Jangam dialect. Their huts are in the shape of *bee-hives*, they practice polygamy, widow remarriage is allowed¹³⁶ their dead is buried, and cremation or burning the dead is not practicable by the chenchus.¹³⁷

The Chenchus were described as the chenchus do not follow a uniform custom with respect to marriage, ceremonies are three ways (1) both couples retire one night by mutual consent from the Gudem

¹³² Ibid, P.94

¹³³ John. A. C. Boswell (1873) A Manual of the Nellore District in the Presidency of Madras, Govt. Press, Madras, P.165

¹³⁴ Ibid, P.165

¹³⁵ Narahari Gopalkrishnamah Chetty (1886) A Manual of Kurnool District in the of Madras, Govt. Press, Madras, P.124

¹³⁶ Ibid, P.125

¹³⁷ Ibid, P.126

(chenchu village) (2) move around the bow and arrow bride and bridegroom together (3) elders of parents consult the Brahmin an auspicious day is fixed for marriage and Tali is tied.¹³⁸ This type of marriage is noticing the Brahmanisation of the Tribe. The chenchus are divided into three ways Western Chenchus, Northern Chenchus (*Kannai Tega*. who might be Backta Kannappa from Bedar) and Eastern Chenchus (*Iranivari Tega* who might be Iranna). Kannaya became a Kannappa by professing Shaivism. It is evidently accented Brahminical innovation and is observed only by a few clans which come in contact with the people in the plains.¹³⁹ The Chenchus were again subdivided as *Bheem, Adavi, Deva, Enadi, Gondu, Ingi, Kuria, Racha* and *Ura* Chenchus,¹⁴⁰ and the Census of Madras, 1891 described as Chenchus they have returned 41 sub-divisions but now are numerically important.¹⁴¹

IRULAR: They are called Iruliga, Irulais of the Nilghiris, and are said to be a dialect of Tamil. The Irulas are a Tamil speaking jungle tribe; in this hilly tract there is a race of men called by the other natives Cad Eriligar, but who call themselves *Cat Chensu*.¹⁴² According to Stuart, Kasuba or Kasuva is another dialect of Tamil spoken by the subdivision of the Irulas which bears the same name.¹⁴³ There can be no doubt that the Chenchus, Yanadis and Irulas are descended from the same ordinal stock. The name of an aboriginal tribe on the slopes of the Nilgiris and supposed to be allied to the Bedar.

They are superior in physique to the Kurumbas. They are very dark and their hair is straight; the men shave their heads and wear the kudumi. They grow ragi and tenne, plantains and lime trees; and

¹³⁸ Ibid, P.125

¹³⁹ Ibid, P.125

¹⁴⁰ Mirza Mehdy Khan (1894) Census of India 1891, H.E.H the Nizam's Dominions, Vol.XXII , Part-II, Steam Press, Bombay, P.224

¹⁴¹ Stuart.A. (1893) Census of India 1891, Madras, Vol.XIII, Part-I, Govt. Press, Madras, P.257

¹⁴² Edgar Thurston (1909) Caste and Tribes of Southern India, Vol.II, Govt. Press, Madras, P.27

¹⁴³ Edgar Thurston (1909) Caste and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.iix

they collect jungle produce to take to market. Unlike the other Nilgiri tribes, they profess to worship Vishnu, but they bury their dead.¹⁴⁴ Irulars are the scheduled tribes in the state of Tamil Nadu. Haimendorf explained that they are the first people to inhabit the Eastern Ghats of Nallamala hills called Iruvalu.¹⁴⁵ Etymological sub-group of Chenchu called *Irulas* semi-brahmanized forest tribe of Malabar, Arcot and other places of present Tamil Nadu, called them Cat-Chenchus they are sometimes called as Villiyans (Bowmen), Vedans (Shikaris), Vanniyans (Honey Vanniyans) or Vana Pallis (Forest Pallis) on the Mysore Plateau they are sometimes called Chenchus and Arava (Tamil) Yadadis.¹⁴⁶

VEDAN: Vedan (5249) in North Arcot District.¹⁴⁷ Manual North Aroct described them as Vedans were formerly hunters and soldiers, and it is this caste which furnished a considerable and valuable contingent to the early Hindu kings and latterly to the armies of Hyder and Tippoo. They are supposed by some to be the remnant of the earliest inhabitants of the peninsula and identical to the Veddahs of Ceylon. They are called *Valmikulu*, which means those who live on the produce of ant-hill (*Calmikam*).¹⁴⁸ They are called Bedar,¹⁴⁹ which means those who live on the products of ant-hills (*valmikum*). In the Census of Madras 1891, the two castes Bedar and Vedan were, through a misapprehension of instruction, treated as identical in the tabulation papers. The two words are no doubt, etymologically identical, the one being Canarese and the

¹⁴⁴ George Clifford Whitworth (1885) Anglo-Indian Dictionary, Kegan Paul, Trench & Co. London, P.130

¹⁴⁵ Christoph von Furer-Haimendorf (1943) the Chenchus Jungle Folk of the Deccan, Macmillan &Co. Ltd., P.90

¹⁴⁶ Francis. W. (1902) Census of India, 1901 Madras, Vol.XV, Part-I, Govt. Press, Madras, P.156

¹⁴⁷ Madras District Gazetteers (1905) North Arcot District, Statistical Appendix, Govt. Press, Madras, P.6

¹⁴⁸ Arthur F. Cox (1895) Madras District Manual North Aroct, Govt. Press, Madras.P.234

¹⁴⁹ Selections from the Mysore Records (1864) Mysore Commissioner's Office, Govt. Press, Bangalore, P.84

other Tamil, but the castes are quite distinct.¹⁵⁰ Vedans are the scheduled tribes in the state of Tamil Nadu. After the deluge, so runs the Tamil tradition of the Tondaimandalam, the country was a vast forest, inhabited by wild beasts and savage men. These were the Vedars. They lived in huts and were not at all civilised. They were conquered by the Kurumbars who came from Karnataka.¹⁵¹

In the Madras census, 1901 the Vedans are described as a Tamil-speaking labouring and hunting caste, the members of which were formerly soldiers, and subsequently dacoits. The name means hunter and is loosely applied to the Irulas in some places. There is some connection between the Vedans and Tamil Vettuvans, but its precise nature is not clear. The Vettuvans now consider themselves superior to the Vedans and are even taking to calling themselves Vettuva Vellalas.¹⁵²

YANADI: Adavi is the name of a sub-division of Yanadis, of Mysore.¹⁵³ Nakkala a sub-division of Yanadi, they themselves called Turpu Yadandis. As per Mackenzie, the local records collected by him speak of the chenchus as being called Yandadi Chenchus. The Chenchu themselves the present day say that they and the Yanadis are one and the same and that the tribes intermarry.¹⁵⁴ Cuddapah Manual described Chenchus and Yadadis as the same tribe and they are the most inhuman people. They are daring criminals who have little regard for human life, and are perhaps less susceptible to improvement than the Yadadis are.¹⁵⁵ Yadadi have no regard for human life and no difference between killing a sheep and killing a man, in order to remove a cloth of trifling value from a sleeping

¹⁵⁰ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. VII, Govt. Press, Madras, P.331

¹⁵¹ Saletore.B.A. (1935) the Wild Tribes in Indian History, Motilal Banarsi Das, Lahore, P.61

¹⁵² Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. VII, Govt. Press, Madras, P.331

¹⁵³ Edgar Thurston (1909) Caste and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.2

¹⁵⁴ Edgar Thurston (1909) Caste and Tribes of Southern India, Vol.II, Govt. Press, Madras, P.27

¹⁵⁵ Gribble. J.D.B. (1875) A Manual of the District of Cuddapah in the Presidency of Madras, Govt. Press, Madras, P.36

man, they have been known to kill the unresisting owner first.¹⁵⁶ Yanadi a forest tribe identical to Chenchus, they are the same original stock of Chenchu called *Yanadi Chenchus*.¹⁵⁷

So to put it briefly the Chenchu ran down the hill and became Yanadi. Their food habits, religious beliefs, cultural approach, clan characteristics, folklore and to a great extent living conditions are the same. Bow and arrow are common weapons with Chenchus which were given up by Yanadis at least a century ago and the worship of Garla Maisamma, a goddess of hunting, is not known to Yanadis as these people have given up hunting. Because of the continuous contract of Yanadis with plains people their religious beliefs are bent more towards Hinduism than those of Chenchus.¹⁵⁸ The only difference is that Yanadi live in Plains while Chenchus are living in the forest.¹⁵⁹

NAKKALA: In the upland taluks of the Godavari, and Vizagapatam districts and the south of the Ganjam district there are a few scattered gangs of Yandaies called **Nakkala Vandlu** from their snaring and eating jackals, they call themselves “**Turpu Yanadies**”, but they are not acknowledged by their southern confreres, though their manners and customs are identical with those of the Adavavi Yanadies, the head-quarters of these “Nakkala Vandlu” is the Palkonda taluk of the Vizagapatam district. They are less daring thieves than the Southern Yanadies and are inferior to them in physique.¹⁶⁰

DASARI (CHENCHU DASARI): *Chenchu Dasari* is another sub-group of chenchus known as Krishna Chenchu separated from the chenchu of Nallamalai ranges inhabiting the Nandyal forest of

¹⁵⁶ Ibid, P.35

¹⁵⁷ Edgar Tgyrston (1909) Castes and Tribes of Southern India, Vol.II, Govt. Press, Madras, P.27

¹⁵⁸ Stanley. G. Jaya Kumar (1995) Tribals from Tradition to Transition: A Study of Yanadi Tribe of Andhra Pradesh, MD Publications Pvt Ltd, New Delhi, P.17

¹⁵⁹ Ibid, P.19

¹⁶⁰ Frederick. S. Mullaly (1892) Notes on Criminal Classes of the Madras Presidency, Govt. Press, P.23

Andhra Pradesh.¹⁶¹ A special note on the Sanyasi and their exogamous clans as consanguineous brothers or marriageable relations described as Masivandlu, Seelingam, Tirupathi, Bandithiguru, **Kavati**, **Gantavallu**, Tirupatakam, Veeralapalli, Palanki, Kandukuru, Jatagatti, and **Vibhuti**.¹⁶² In this notes he described their internal structures as Kannada Sanyasis, Sudugadu Siddas, Honnuru Babaiya Jangams, and Pusalu Jangams or *Sanchalu Jangams* form their chief endogamous groups.¹⁶³

Ramanuja was responsible to convert tribes into vaishnavism in South India; he was born in Stripermatur near Madras, studied Kanchi, resided in Sri Rangam, and settled in Mysore was successful in converting men from the Siva worship.¹⁶⁴ The followers of Ramanuja are not very numerous in Northern India, but there the people generally follow the teaching of Ramanand, who was a disciple, 5th descent from Ramanuja, and who flourished about the 13th century.¹⁶⁵ Dasari is not a caste, but simply an occupational division.¹⁶⁶ All Dasaris are Vaishnavites, and admission to the community is obtained by being branded by some Vaishnavite guru. Thenceforward the notice becomes a Dasari, and lives by begging from door to door.¹⁶⁷ This community is recruited from several castes, such as the Kapu, Balija, Kurubas, Boyas, and Malas.¹⁶⁸

Dasari does not belong to any caste, but religious sects have a tendency to harden into castes, and so the great reforming sects, which started on the basis of the abolition of all respect of persons

¹⁶¹ Murthy. M.L.K (1985) Ethnoarchaeology of the Kurnool Cave areas, South India, World Archaeology, Vol.17, No.2 Ethnoarchaeology, P.196

¹⁶² Anathakrishna Iyer L.K. (1930) the Mysore Tribes and Castes, Vol.III, the Mysore University, Mysore, P.572

¹⁶³ Ibid, P.572

¹⁶⁴ Cornish.W.R. (1874) Census of the Madras Presidency, 1871, Vol.I, Appendix, Govt. Gazette Press, P.97

¹⁶⁵ Ibid, P.97

¹⁶⁶ Edgar Thurston (1909) Caste and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.115

¹⁶⁷ Edgar Thurston (1909) Caste and Tribes of Southern India, Vol.II, Govt. Press, Madras, P.114

¹⁶⁸ Edgar Thurston (1909) Caste and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.113

(caste system) among their adherents, have gradually got to acquire the position of separate caste, and are have included as the “mixed caste”. That cannot be classified with any of the recognized and defined orders of the people.¹⁶⁹ All Vishnavites wear their caste marks on the forehead in longitudinal form, while the Saivaite wear their horizontally, or as round dots.

Dasari is a caste of mendicant vaishnavas. Their sub-divisions mentioned 36 in number which Natakani, Tenugu, Salai, Mala, **Gudisai**, Channa, Bikshagadu, Bhaivaru, Bayyala, etc. in 1891 the population in Dekkan is 6673 (3301 male and 3372 female).¹⁷⁰ They are the beggars, Vaishnavism propagated its notions among the society, it is a collection of castes, who joined in Vaishnav movements from various castes. Like Mala, Madiga, Kapu, Golla, Chenchu & c. similar to the Beda (Budga) Jangam community from Beda or Chenchus. The name Dasari does not designate any particular caste and is applied to all persons who enroll themselves as such from any of the non-Brahman castes.¹⁷¹ During colonial times one group of Chenchus was converted to vishnavism to escape from the arrests, convictions and prosecutions by the British rulers of Madras presidency, they were called Donga Chenchus and Chanchoo Dhasaris.¹⁷² See Table-I in the Dasari. Another classic work of Gunthorpe, the *sanchaloos is a wandering Telinga criminal tribe*, and it appears, originally belonged to and formed part of the Waddurs and became a separate tribe. Their original homes were in the Cuddapah, Guntoor, and Kurnool Districts of Madras Presidency.¹⁷³ The Donga Dasari is mendicants of the Vaishnavite

¹⁶⁹ Cornish.W.R. (1874) Census of the Madras Presidency, 1871, Vol.I, Appendix, Govt. Gazette Press, P.159

¹⁷⁰ Mirza Mehdy Khan (1893) Census of India, 1891, H.E.H. the Nizam's Dominions, Vol.XXIII, Part-III, Caste index, (ix & x of index page)

¹⁷¹ Anathakrishna Iyer L.K. (1930) the Mysore Tribes and Castes, Vol.III, the Mysore University, Mysore, P.101

¹⁷² Gayer (1909) Lectures on Some Criminal Tribes of India and Religious Mendicants, University of Toronto, P.37

¹⁷³ Gunthorpe (1882) Notes on Criminal Tribes Residing in or Frequenting the Bombay Presidency, Berar, and the Central Provinces, The Times of India Steam Press, P.115

sect.¹⁷⁴ When the Donga-Dasaries are apprehended by the police, they give false names and false castes. They have a cipher language which they use among themselves.¹⁷⁵

Adi (primitive) is the name of a division applied by the Chenchus to the original members of their tribe, from whom the man-lion Narasimha obtained his bride Chenchita¹⁷⁶ was married. The Census Report of 1931¹⁷⁷ categorically explained the Chenchus who travelled from forest to plains and who imitated to follow the customs and traditions of Hindus living in the plains.¹⁷⁸ The community people of Valmiki Nayak passed a resolution in 1928 and published its request in the Bombay Government Gazette, Part-II, dated 01.12.1928 to the effect that Nayaka are Hindus and not Animists and they should be returned as such in the Census. On inquiry, it was found that members of this caste follow the tenets of the Hindu religion. The Nayaks have, therefore, been included among Hindus under primitive tribes.¹⁷⁹ According to general instructions, it was not possible to fetter the right of any person in describing his caste; such a direction could not be issued. In the Imperial Table, XVII all persons returning themselves as Berad or Bedar or Tulwar or Valmiki or Naik Makkalu have been grouped together.¹⁸⁰

It seems probable that the Puranas in their present form were designed to uphold the doctrines of rival sects, who were struggling for religious supremacy from the 3rd to 10th centuries. Their efforts were first directed against the then-prevailing faith of Buddhism, and

¹⁷⁴ Gervee Baronte (1949) *Twilight in India*, Philosophical Library, New York, P.150

¹⁷⁵ Gervee Baronte (1949) *Twilight in India*, Philosophical Library, New York, P.151

¹⁷⁶ Edgar Thurston (1909) *Caste and Tribes of Southern India*, Vol.I, Governmet Press, Madras, P.3

¹⁷⁷ Gulam Ahmed Khan (1931) *Census of India*, Vol. 23, H.E.H. the Nizam's Dominions (Hyderabad State) Part-I, P.232

¹⁷⁸ Gulam Ahmed Khan (1931) *Census of India*, Vol. 23, H.E.H. the Nizam's Dominions (Hyderabad State) Part-I, P.232

¹⁷⁹ Dracup.A.B. (1933), *Census of India*, 1931, Bombay Presidency, Vol.VIII, Part-I, Govt. Central Press, Bombay, P.399

¹⁸⁰ Ibid, P.399

after many centuries of fierce conflict, the Buddhists were vanquished; some were driven from India to the adjacent countries of Siam, Java, China, Tibet, and Ceylon, while probably the greater number adopted the religious tenets of the reigning powers, under compulsion.

After the extinction of the Buddhistic heresy, and the subjugation of the Jaina sect, it seems certain that the various Brahmanical parties began to quarrel freely among themselves. About the 8th Century Sankara Acharya, a great Brahmanical reformer, who after refuting a great variety of unorthodox professors, established the worship of Saiva, and instituted an order of mendicants, which still exists. Southern India had the honour of giving birth to this great teacher. He is said to have been a Nambudri Brahman of Cranganore in Malabar and other accounts refer to his birth at Chidambaram, in South Arcot. He seems to have spent his time in successful controversy with various sects of Sivaits and Vishnavaitis, and in founding **monasteries** and maths in various parts of the country, several Buddhist monasteries changed into Shaiva temples.¹⁸¹ He travelled so far as Cashmere and died in the Himalayas at the early age of 32. The works named *Sankara Charitia*, *Sankara Katha*, and *Sankara Vijaya* describe his controversial victories over various sects. His statue is situated at Srishailam a famous saiva temple of *Mallikarjunaswamy* located riverbank of Krishna in the *Nallamalla* forest in the present Kurnool District, which give the assumption that the aboriginal tribe of Chenchus in Nallamalla were converted by the Sankara Acharya in the 8th century from animism to Saivism, they were converted into Vira-Saivism during the 12th century by Basavanna and his followers called *Mallikarjuna Jangalu* in Dekkan. In southern India, the worshippers of Vishnu are mostly divided into two sects, called Tengalas and Vadagalas, and the disputes between these rival

¹⁸¹ Mana Charithra - Episode 36 - Decline Of Buddhism in India & Adi Shankaracharya - V6 News (20-02-2016)
<https://www.dailymotion.com/video/x3tjoyj>

sectarians often run high, and form the occasion of rioting, and sometimes bloodshed, at the great festivals.

The Chenchu a primitive tribe divided into various sub-groups with their common ancestor Gurappa, Chenchu Devudu, Yanadi Devudu, and their population. Chenchus are who have lost their tribal tongues and speak Telugu.¹⁸² One group of the most advanced people of the Chenchu community transformed into Beydars and converted to Vishnavism and Vira-saivam religions, because of their conversions into various religious identities they acquired names as per their religion, their religious heads attributed with various names, like Sanaysi in Hindu Religion, Dasari in Vishnavism and Pindaris in Islam. They are traditional hunters and religious mendicants in the vira-saiva religion in Mysore country. Bedars converted into Vira-Saivam they became a Beda jangam in Deccan instead of Chenchu Jangam or Bedar Jangam, they are Budga Jangam acquired from the Badagas (Budgur), like Mala Jangam and Madiga Jangam in the Lingayat order. The Chenchus converted to Vihnuvism are Chenchu Dasaris the Hindu religion given Caste identity as Chenchu Dasari like Madiga Dasasi, Mala Dasari, Holeya Dasari, and Dasu in the Hindu religion and they like Fakir in Mahamadan religion.¹⁸³ But they were not identified with their original names, there are parent caste's with original names for example Aray-Bommalavallu were the original caste and creators of puppetry (*Bommalata*), same as in the case of Balasanthu who is Maratti origin caste they beg by singing of songs in favour of children,¹⁸⁴ they bless the children through their folk songs, same as with Katipapala, only they were identified with their profession, but not on their original caste. But the Nationalist literature described them with several names, not the actual name, and colonial literature

¹⁸² Mazhar Husain (1945) Census of India, 1941, HEH the Nizam's Dominions (Hyderabad State), Vol.XXI, Part-I, Govt. Central Press, Hyderabad, P. Ethnographic Notes on Chenchus

¹⁸³ John A.C. Boswell (1873) Manual of Nellore District, Govt. Press, Madras, P.184

¹⁸⁴ Narahari Gopalakristnamah Chetty (1886) Manual of the Kurnool District, Govt. Press, Madras, P.140

described them as Chenchu, Beda, and Budaga Jangam. Ramusi, Pindari, Irula, Badaga and Bedar, are tribes of village watchmen; they were formerly notorious thieves. Bedar many are nevertheless secretly gang robbers and highwaymen they are styled Panch Galla, Matti Woddar.¹⁸⁵

They being hard pressed by the Police, and several of their numbers being arrested and convicted for crimes committed by them, they began to disperse by gangs into the neighbouring districts and Telangana countries generally, by the year 1879 (the year of the famine) no Sanchaloos remained in the Cuddapah, and Kurnool Districts, hence they spread themselves pretty generally over the Deccan, and gangs took up permanent quarters for certain months in the year, building themselves huts, in Poona, Sattara, Naggur, Madras, Surat, Nimar, Kallian, Goolburga, Dharwar, and Purthoor, Purbunee in His Highness the Nizam's Dominions. The gangs leave their homes at the beginning of rain, and taking their women and children with them, roam about the country committing crimes and hoarding up the proceeds until the end of the cold weather, i.e. February, when they return and pass the hot weather in the marriage feasts and riotous living upon the proceeds of their plundering expedition. They are great consumers of liquor, both sexes indulging freely, and they live well, always eating meat and rice and anything money can purchase. The reason why the rainy and cold seasons are selected for their predatory excursions is thus explained by them "Owing to the noise of the rain, breaking through walls and entrance into houses is not heard by the inmates, and in the cold season people cover themselves all over with blankets, &c. and cannot easily hear any sound made in the house, whereas in the hot season people, as a rule, sleep in their yards or verandahs and keep awake a great part of the night, and it is feared they would hear the least noise". Originally they are lived by collecting salt at the salt springs in Cuddapah, and Kurnool Districts, but now and for years past a purely criminal class. Owing to their having taken to this style of

¹⁸⁵ Sherring. M.A. (1879) Hindu Tribes and Castes, Vol.II, Thacker, Spink, and Co. Calcutta, P.205 & P.322

livelihood they are known among Sanchaloos as Donga Sanchaloos, i.e. thieving Sanchaloos.¹⁸⁶

As per Armstrong, S.P. Nagpur the “Sanchaloos originally belonged to and formed part of the Waddar family. When Gunthorpe wrote of them, however, these people apparently never called themselves Waddars; now they seldom call themselves anything but Matti Waddars. The genuine Matti Waddar is generally honest and commonly met with, and Sanchaloos have apparently found by experience that as Matti Waddars they enjoy immunity from Police surveillance. They have therefore adopted the Waddar habits of dress and living and at first sight easily pass themselves off as the genuine article”¹⁸⁷.

Bhakti movements and internal Hindu religious reform movements e.g. Saivism, Vaishnuvism and Vira-Saivism, Chenchus were enrolled and named as the Bedars and their relationship was a breakdown. Religious reforms strictly implemented inter-dine and inter-marriage prohibitions made among the same communities and in different religions. Accordingly their cultural practices modified as Vishnuvites burn their dead and Saivites bury their dead, their gods are different Vishnu is the god of Vishnuvites and Shiva for Saivites and Vira-Saivites. These reasons broke down relationships between Bedar groups of Ramoshi, Pindari, Badaga, Beda and Beda (Budga) Jangam. Beda Jangam language is *Marugu Basha*¹⁸⁸ (hide language) they use to communicate with the community people, most of the time they use such language when interacting with outsiders. Most castes have a permanent governing body¹⁸⁹ having their own languages for intra-communication.

¹⁸⁶ Gunthorpe, F.J. (1886) Tirmullees, True Caste Name: Donga Sanchaloo, in (ed) Gayer. W.G. (1909) Lectures on Some Criminal Tribes of India and Religious Mendicants, University of Toronto, P.36

¹⁸⁷ Armstrong, (1886) Note on Sanchaloo or Chancelwar, in (ed) Gayer. W.G. (1909) Lectures on Some Criminal Tribes of India and Religious Mendicants, University of Toronto, P.43

¹⁸⁸ Gulam Ahmed Khan (1931) Census of India, Vol. 23, H.E.H. the Nizam's Dominions (Hyderabad State) Part-I, P.222

¹⁸⁹ Hodson.T.C. (1987) India Census Ethnography, 1901-1931, Usha Jain for Usha Publications, P.57

Chenchus were divided into Yanadis and Nakkala in Telangana and Andhra Pradesh, Bedar, Naykda, and Valmiki in Karnataka, Maharashtra, Andhra Pradesh and Telangana. Chenchus were scattered with various names in the plains of Madras, Bombay Presidencies, Hyderabad and Mysore states names were given as per their cultural practices by the Brahminical forces making Brahminical stories, but *Chenchus*, *Bedars*,¹⁹⁰ *Vendan*, *Irulas*¹⁹¹ are one origin and they further divided into various castes as Bedar or berads probably 4th century. Later after the 12th century Bedars further sub-divided into *Ramoshi* in Bombay presidency, *Dasaris* in Madras, Hyderabad, and Mysore, and *Beda Jangam* in Mysore, and Hyderabad states. The *Pindaris* in Maharastra, in Muhammdian religion, Bedars were called *Pindaris* in Islam existed in all the southern states. Subba Rao. R. described the Chenchus and Yanadis and Boyas are same stock as “all those Yenadis clans are akin to Boyas, Chinches, and Patchapas and Yenadis of Nellore and Guntur are more civilised as they enact street dramas and sing and act well”.¹⁹² Iroola or Irulas are same stock of Bedars akin of Badagas of Nilagiri hills.¹⁹³ Bedars also called Veddar or Vedan in Cylone and Tamil Nadu.

Beda (Budga) Jangam is pre-Dravidian race separated from the Chenchus of Nallamalla, inhabited Krishna, Thungabhadra river Banks, they associated with Vira-Saivam, but no religious status was acquired due to their hunting and residence. They were resided outside of village, eating of rats, cats, and fowls. Like hill Pandaram in Tamil Nadu, are Purva-Saivas and worship the image of siva like Gangireddula, Dasaries, Mendicants and Satanies.¹⁹⁴

¹⁹⁰ George Clifford Whitworth (1885) Anglo-Indian Dictionary, Kegan Paul, Trench & Co. London, P.264.

¹⁹¹ Ibid, P.130

¹⁹² Subba Rao.R.(1931) Yenadis, in (ed) Man in India, A Quarterly Record of Anthropological Science with Special Reference to India, Vol.XI, Ranchi, P.63

¹⁹³ Maclean. C.D.(1885) Manual of the Administration of the Madras Presidency, Vol.III, Government Press, Madras, P.373

¹⁹⁴ Brown.C.P. (1840) On the Creed, Customs and Literature of the Jangams, in Robert Cole (ed) the Madras Journal of Literature and Science, Vol. IX, P.149

JOURNEY FROM TRIBE TO CASTE OF THE BEDA (BUDGA) JANGAM COMMUNITY

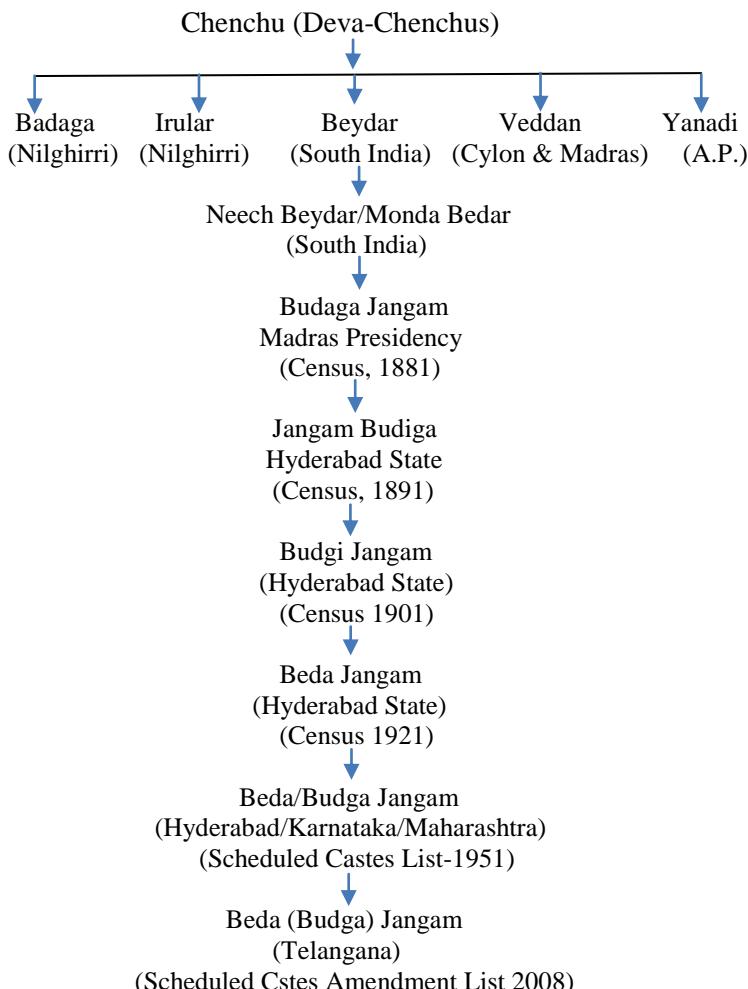


CHART-II¹⁹⁵

¹⁹⁵ Vibhudi Venkateshwarlu (2021) UN Convention on Indigenous People: Social Cultural and Political Status of Beda (Budga) Jangam Caste, PDF Research (TISS-Mumbai), ICSSR-New Delhi, P.4

CHAPTER II

ETHNOHISTORY OF BEDAR

The Bedars were primitive tribes one of the exogamous divisions of the chenchu. Chenchus were divided into several groups as Vedan, Irulas, Yenadis and Bedars before the 4th Century. Bedars and Beda (Budga) Jangam two communities have same cultural practices and having same exogamous divisions.

THE BEDAR A PRIMITIVE TRIBE:

The Bedars are most cunning in nature they are called as *Kiratas*, which means cunning people. Bedaru, Bedur, Beydur¹⁹⁶ or Bedar means fearless, is a hunting tribe¹⁹⁷ and fishermen community, though Bedar and Boyya these two are identical to each other in their culture and practice two are entirely different groups and Boya or Bhoi (Telugu) is known as Besta community a fishermen group¹⁹⁸ and *Pallaki* bearers, their population separately recorded in Census reports, as per history they neither intermarry nor inter-dine. Beda or Bedar derived from the word ‘**Bete**’ meaning hunting, they are illiterates and hunter-gatherers.¹⁹⁹ There is another argument that Bedars named because they migrated to Beda-Parvat a hill in **Tirukkalukkunram**, Madras Presidency²⁰⁰ and there is Bedaranya a forest in Tanjore, assuming they migrated from Beda-

¹⁹⁶ Forbes.J. Watson & John William Kaye (1875) the People of India, Vol.VIII, Bedur (454), India Musium, London, P.00

¹⁹⁷ Manual of Coorg (1870) A Gazetteer of Natural Features of the Country and the Scocial and Political Condition of its inhabitants, Basal Mission Book Depository, Mangalore, P.193

¹⁹⁸ Gulam Ahmed Khan (1933) Census of India, 1931, H.E.H. the Nizam's Dominions, Vol.XXIII, Part-II, P.182

¹⁹⁹ Balasubramanyam.K (1962) Census of India,1961, Mysore, Vol.XI, Part-VI, Village Survey Monographs, Dyampur Village, Yelburga (T), Raichur District, P.8-10

²⁰⁰ Nundo Lal Dey (1927) the Geographical Dictionary of Ancient and Medieval India, 2nd Ed. Luzac & Co. London, P.28

Parvatha or Bedaranyam in the Madras presidency they acquired the Beda or Bedas. In the past they were hunting tribes, they speak Telugu and Kannada. Now they have taken agriculture, Telugu speaking Kulas among Bedas are *Pagada Pathlollu*, *Madadalollu*, *Sankeyavaru*, ‘Tera’ was in practice, they bury dead bodies.²⁰¹

The work of social history of the Races of Mankind by A. Featherman²⁰² is confirmed that the present Beda (Budga) Jangam is the original stock of Bedars. He described (from pages 189-191) as the Bacadaru or Badataru are Kanarese slaves, they follow the same customs as the Corars, and yet they will not intermarry. A caste inferior even to that of slaves is found in Malabar, they are called Niadis and are a class of outcaste beggars, who are considered so impure that **even a slave will not touch them.** They perform no kind of labour to gain their subsistence, but occasionally watch the crops, and keep away hogs and birds, or hunters employ them to rouse up the wild animals of the forest. If the chase is successful they are entitled to one-fourth of the game secured. They gather wild roots, **sometimes catch a tortoise**, or by the use of hooks, they may even succeed in **killing a crocodile**, whose flesh they consider a great delicacy. When all these **resources fail** them, they have **recourse to begging**, and for this purpose they wander about in companies of ten or twelve, keeping at a short distance from the road, and whenever they espy a passenger they hail him by setting up a tremendous howl, like so many hungry dogs. Those that are sufficiently charitable always deposit something near the road, which the begging fraternity take up and stow away in their baskets which they carry with them. They walk about in an almost perfect state of nudity and **build wretched huts** under trees in some solitary place. They have village councils, settle disputes that arise between the members of the community, and are responsible for the peace and order of the village.

²⁰¹ Suryanath.U.Kamath (1989) Karnataka State Gazetteer, Bangalore Rural district, Parishree Printers, Bangalore, P.150

²⁰² Featherman. A. (1891) Social History of the Races of Mankind, 4th Division, Trubner, & Co.Lt., London, P.189

Firearms are not invented during the medieval period and Bow and Arrow are the best weapons for artillery. Tribes are good at shooting by bow and arrow, which was their hereditary skill for hunting. Due to frequent wars and invasions the rulers of various dynasties recruited a large number of tribals into the army.²⁰³ Bedars were good shooters with their bow and arrow, they are good soldiers, and they were the only source to win the wars. They were recruited in large numbers from various dynasties.

According to their own story (kulapuram), the founder of their tribe was one Kannayya, a fowler and hunter, a devout worshipper of Shiv. Pleased with his devotion, Shiva and his wife (Parwathi) appeared to Kannayya and offered him a choice of boons. Kannayya prayed to Shiv to make him and his descendant's **sure shots** and to make his and their lands **grow corn without much labour or water**. The god granted his prayer, and all **Beydurs are good marksmen** and live by hunting and fowling, growing only the *rabi* crop which wants neither much water nor much care. In this story they are good at shooting, they were recruited as soldiers and artillery force.

Historically, Bedars were generally divided into seven classes: (1) *Nishada* (Hunts-men), (2) *Shibira* (Wanderers) (3) *Kurangweri* (Mendicants), (4) *Shilpkar* (Artists), (5) *Yapaksharkari* (Salt-makers), (6) *Anoostiari* (Fishermen) and (7) *Shastradhari* (Warriors).²⁰⁴ The Bedaru is generally applied to hunters in Karnataka, only to be frightened by the courage of a brave soldier.²⁰⁵ In the Census of 1891 their sub-caste were clearly mentioned 85 in numbers, some of them are Sivamut, Vurubadru, Lingayat, Changalavaru, Chinnagallu etc.²⁰⁶ Fleet described Bedars history as

²⁰³ Shishir Kumar Panda (1997) Situating Tribals in Early History of Orissa, Indian History of Congress, Vol. 58, P.132-138, P.135

²⁰⁴ Nawab Framurz Jung Bahadur (1906) Shorapur an Ancient Beydur Raj, Higginbotham &Co. Madras, P.12

²⁰⁵ Saletore.B. A. (1930) Harshavardhana in the Karnataka, Journal of the Mythic Society, Vol.21, No.4, 1930-31, P.2

²⁰⁶ Mirza Mehdy Khan (1893) Census of India, 1891, H.E.H. the Nizam's Dominions, Vol.XXIII, Part-III, Caste index, (Index Page of ii)

they have the honourable title “Nayakas” *fires headmen of small circles of village, corresponding to the Desmukhs and Desais of later times and that the Gaudas were headmen of single village only, and probably in subordination to the Nayakas; in the present inscription we have a Nayaka in charge of the Nesarige circle*, and evidently in a position inferior to his, six Gaudas as headmen of the six villages of which that circle was composed. However this may have been original, Gauda is in the present day a more honourable title than Nayaka; Lingayats of pure caste when they are headmen of villages invariably have the surname of Gauda; but, where Lingayats who are headmen of the village have the tile of Nayaka, *it will be found on inquiry that they belong to a somewhat inferior division of Lingayats*, whom the pure Lingayats call Turukaru,²⁰⁷ and with whom they never intermarry, though they will dine with them. Nayaka is a common surname among the Bedaru of the Nayaka and is a generic term for the Bedaru. It would seem that at about the time of the introduction of the English rule into these parts, the Nayakas occupied, in villages where there were Gaudas, an intermediate position in the ranks of the village officials, being under the Gaudas but over and in command of the police or hereditary village policemen.²⁰⁸

The whole of the country on the north side of the Island (Manaar) is occupied by a colony of Malabars, who speak a dialect of Tamil. The other inhabitants of the island embrace Singhalsese, Vedah, Arabs, and some Europeans (Dutch, Portuguese and English). **Vedan** (in the plural, Vedar, Veddah, Beddar, or Weden) is the appellation of a wild tribe inhabiting the hills and forests in the south of India, almost in a state of nature, who gain a livelihood by killing birds and beasts with bow and arrow. The man signifies in Tamil and Malayalam a hunter or fowler. Again Beda, Bedanu (in the plural, Bedaru, Bedar, Veder) is the name of a caste that lives by the chase, and is considered in Mysore as originally from

²⁰⁷ Fleet. J.F. & Sherring. M. A. (1879) Hindu Tribes and Castes, Vol.II, Thacker, Spink, and Co. Calcutta, P.205

²⁰⁸ Ibid, P.205

Telengana; and **Beda** in Karnataka has the **same meaning as Vedans, &c.**²⁰⁹

Beda tribe youth were forcefully converted into the Islam, were formed into the effective platoons as Palegars and “Chela” battalions of Haidar Ali’s (1780) army.²¹⁰ Bedar who converted to Islam became a **Pindari** caste. The Beda caste frequently takes the vow of becoming **Dasaris**. Their chief deity is *Tirupati Venkateswara Swamy* worshipped locally under the name of *Tirumaladevaru*, but offerings and sacrifices are made to **maramma** (local deity), their guru is known as *Tirumalatatacharya* who is the guru of Sree Vaishnava Brahmins. The Bedas claim descent from *Valmiki Muni*, the celebrated author of the Hindu Epic Ramayana.²¹¹ As per this epic, *Kiskindhaa Kandaa* is the vanara kingdom of *Vaali*, *Sugriva* and *Anjaneya* are the main characters they were described as monkey people, who supported Rama in to fight against Ravana in Sri Lanka, and this story proves that the tribes (monkey people) are good soldiers during *Ramayana*.

Ethnicity and mobility of chenchus emerging ethnic identity and social mobility among the chenchus in south India i.e. Deccan, Madras, Bombay presidency regions formed with various identities such as Myasa Beda, Yanadi, Bontha Chendu, Krishna Chenchu and Beda Jangam. **Census of India-1871 referred to the conversion of Lingayat as people from hill tribes** are comes under the fourth category they transformed into Lingayat at the last stages, they are hunters by profession but they were used for the propagation of Lingayat religion, many hill tribes were transformed for example Vaduga, Pandaram, Badaga in Tamil Nadu, Beda, Jogi, in Karnataka, Chenchu, Koya in Hyderabad Deccan, after formation caste divisions in the lingayat religion, these communities became separate caste identities as Vaduga Jangam, Beda Jangam, Budga

²⁰⁹ Charnock. R.S. (1873) Anthropologia, Vol.I -1873-5, Bailliere, Tindall & Cox, London, P.253

²¹⁰ Thyagaraja Aiyar. V.R. (1912) Census of India, 1911, Mysore, Vol.XXI, Part-I, P.17

²¹¹ Row. T. Ananda (1903) Census of India, 1901, Mysore, Vol.XXIV, Part-1, P.515

Jangam, Lingadhari Koya. The Vira-Saiva Jangam consists of numerous castes and Jangam is not a single caste, it is a collection of castes and tribes and it is a separate religion, consisting of representation from every caste in South India. People who were converted from castes of highest to the lowest have embraced the lingayat religion.²¹² The Beda tribe later converted into Lingayat, which is identified as Beda Jangam because they are Bedars, and Budga because they are rat eaters and they use a musical instrument of *Budiga (Dimki)*. Beda population as per Census, 1901 Mysore is 33426 (16675 males and 16751 females).²¹³ Bedar is a hunter community it has 12 divisions in which Myasa Bedar is a distinctive cultural community,²¹⁴ an exogamous group of the Chenchu tribe whose cultural character and practice is similar to the Beda (Budga) Jangams.

THE MYASA BEDA TRIBE:

Myasa Bedar is the monogamous division of the Bedar tribe called Machi Beda and became labourers. The Machi or Myasa Bedas comprise a distinct sub-division, historians called them as chunchus and recorded and enumerated them as descendants of the Chenchu tribe. William Scheiwker described them as they present a strange and unique jumble of apparently antagonistic customs not usually found among any of the ordinary Hindu sub-divisions.²¹⁵ They live mostly in hills and outside inhabited places, in temporary huts; a portion of their community had, it is alleged, been coerced into living in villages, with whose descendants the others have kept up social intercourse. They do not, however, eat fowl or pork, but partake of beef, and the *Myasa bedas* are the only Hindu clan among whom the rites of circumcision are performed on boys of 10 or

²¹² Lindsay.W.C.(1875) Census of India,1871, Mysore, Govt. Press, Mysore, P.534

²¹³ Ananda Row.T. (1903) Census of India,1901, Mysore, Vol.XXIV, Part-I, Govt. Printing, Mysore, P.109

²¹⁴ Ibid, P.46

²¹⁵ William Scheiwker (2022) Encyclopedia of Religions of Caste and Ethics, Vol.X, Willey Blackwel, P.408

12 years of age, *Myasa beda* called in the elders of their own caste.²¹⁶ The Beda sect acquired jobs as soldiers in various dynasties, they were recruited because of their physical fitness, braveness and appearance and due to fell down of such dynasties they became jobless, lost their earnings, they became robbers and thieves. Census, 1911²¹⁷ described them as they form an interesting division and have some peculiar customs such as circumcision, and abstaining from eating fowls and pigs. They lived mostly in jungles till recently; many have since to living in towns and villages. It deserves to be ascertained how far their customs have been moulded by the influence of Musalmans. At one time they seem to have been forced or converted into partial acceptance of Islam.²¹⁸ These seem to be the same as the forest tribe known as Chenchu who are a Telugu speaking jungle tribe inhabiting the hills of the Kurnool and Nellore Districts.

The *Machi* or ***Myasa Beda*** is comprised of a distinct subdivision, called the Chunchus,²¹⁹ They live mostly in hills and outside inhabited places in temporary huts. The portion of their community had, it is alleged, been coerced into living in villages, with whose descendants the others have kept up social intercourse.²²⁰ They call themselves Valmikas and *Dorabiddas* (Children of Chiefs) and say they are descendants from the sage Valmiki, they seem to have two endogamous sections, namely ***Myasa Beda*** or Vyadha (Forest men) and ***Ura*** (Village men). The latter (*ura beda*) of whom are more advanced in their ideas than the former (*forest beda*). The former are *Shikaris* and subsist on game (hunting) and forest produce, while the latter has settled down in villages and live by

²¹⁶ Ananda Row.T. (1903) Census of India, 1901, Mysore, Vol.XXIV, Part-4 (v), Govt. Printing, Mysore, P.515

²¹⁷ Thyagaraja Aiyar. V.R. (1912) Census of India, 1911, Mysore, Vol.XXI, Part-I, Govt. Press, Bangalore, P.164

²¹⁸ Brain to Casting (1768) Encyclopaedia Britannica; a New Survey of Universal Knowledge, Vol.4, University of Chicago, Chicago, P.985

²¹⁹ Mysore A Gazetteer Complied for Govt. Revised Edition, Vol.1, P.256

²²⁰ Ananda Row.T. (1903) Census of India, 1901, Mysore, Vol.XXIV, Part-1, Govt. Printing, Mysore, P.515

fishing and day labour.²²¹ The latter employ Brahmins and **Jangams** as priests, but the former call in the elders of their own caste.²²² It may be assumed that those who are employed by the Brahmins returned to Vaishnavism are Krishna Chenchus (Dasari popularly known as *namadaries*) and those who employed them returned to the Vira-Saivam (*Jangams*) Bontha Chenchus became a Beda Jangam. With this statement, it is clear that the second division of forest Beda (*Myasa Beda*) recruited by the Jangams, which conform to the forest men of the Beda (Budga) Jangam, who are hunter-gatherers originally belonging to the Bedar family. The name, Myasa Beda's meaning is "Goat" which conforms to the term "**Myasam**" of Beda (Budga) Jangam dialect, which means goat. Therefore, the Beda (Budga) Jangam caste was originally belonging to the forest tribe and hunter-gatherers descendants of Chenchus and Bedars.

The Bedars are great hunting and agricultural tribe of the Carnatic, and Telugu-speaking hill people are identical to Boyas of Telangana, and Ramoshis of the Marathawada. They call themselves *Konayamkula* "descendants of Kannaya," *dhorimkulam* (children of chiefs) and *Valmika Kshetryas* descended from Valmiki. They are wild and fierce-looking people of coarse features and dark complexion and bear an evil reputation as highway robbers and dacoits.²²³ The Valmiki, Kannaya and lord Shiva all belong to tribal communities and hunter-gatherers of Southern India, they were the icons of the tribal beliefs.

EXOGAMOUS SUB-DIVISION AMONG THE BEDARS:

Surnames (*intiperu*) most of the surnames are place and animal names. These names are not peculiar to particular families, and persons having the same surnames are not allowed to intermarry.²²⁴

²²¹ Ibid, P.515

²²² Ibid, P.515

²²³ Syed Siraj Ul Hassan (1920) the Caste and Tribes of HEH the Nizam's Dominions, Times Press, Bombay, P.34

²²⁴ James.M.Campbell (1884) Gazetteer of the Bombay Presidency, Bijapur, Vol.XXIII, Govt. Central Press, Bombay, P.91

The exogamous sub-divisions of the tribe which are known as Bedaras, 101 exogamous sub-sub-divisions of Bedars follow:-

- Anagalawa
- Adgalnavru²²⁵
- Ankela²²⁶
- **Avula** (cow)²²⁷
- Aggi (fire)²²⁸
- Bangaru²²⁹ (gold)
- Badakla²³⁰
- Ballela²³¹
- Bandla²³² (bullock cot)
- Bellapu (jaggery)²³³
- Boggula (charcoal)²³⁴
- Bhuchakra²³⁵ (the globe)
- **Bilpathri** (egle, marmelos)²³⁶
- Bhulla²³⁷
- Chimalu²³⁸ Chimala (ants)

²²⁵ Nawab Framurz Jung Bahadur (1906) Shorapur an Ancient Beydur Raj, Higginbotham & Co., Madras, P.33

²²⁶ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.204

²²⁷ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.199

²²⁸ Ibid, P.199

²²⁹ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.205

²³⁰ Enthoven (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.81

²³¹ Ibid, P.81

²³² Ibid, P.81

²³³ Ibid, P.199

²³⁴ Ibid, P.198

²³⁵ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.205

²³⁶ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.199

²³⁷ Enthoven (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.81

- **Chendra**²³⁹ (the moon)
- Chimalgikar²⁴⁰
- Chinnamakola²⁴¹
- Cinnamagala²⁴²
- Cheruku (sugar cane)²⁴³
- Chilakala (paroquet)²⁴⁴
- Chinthakayala (tamarind)²⁴⁵
- Chinpiri (rags)²⁴⁶
- **Chapa** (mat)²⁴⁷
- Chevvula (ear)²⁴⁸
- **Eddulu**²⁴⁹ (oxen/bulls)
- Edu Kondala (seven hills/Tirupati)²⁵⁰
- **Gandhapodi** (sandal powder)²⁵¹
- **Geddam** (beard)²⁵²
- Guvvala (pigeon)²⁵³
- Gabbela²⁵⁴

²³⁸ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.204

²³⁹ Ibid, P.205

²⁴⁰ Nawab Framurz Jung Bahadur (1906) Shorapur an Ancient Beydur Raj, Higginbotham & Co., Madras, P.33

²⁴¹ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.204

²⁴² Ibid, P.204

²⁴³ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.199

²⁴⁴ Ibid, P.199

²⁴⁵ Ibid, P.198

²⁴⁶ Ibid, P.199

²⁴⁷ Ibid, P.199

²⁴⁸ Ibid, P.198

²⁴⁹ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.205

²⁵⁰ Ibid, P.204

²⁵¹ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.198

²⁵² Ibid, P.199

²⁵³ Ibid, P.199

²⁵⁴ Enthoven (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.81

- Gorla (sheep)
- Gutamu²⁵⁵
- Gujjala (a pair of small bells)
- **Gujjala**²⁵⁶
- Gajjala
- Gosala²⁵⁷ (Horse)
- Gangavaram²⁵⁸ (place)
- **Gudisa** (hut)²⁵⁹
- Gannerla (sweet scented oleander)
- Gaddubaria²⁶⁰ (crowbar)
- Guntala (pond)²⁶¹
- Gadidhe-Kandla (donkey's eyes)²⁶²
- Generu²⁶³ (sweet scented oleanders)
- **Hurali**²⁶⁴ (horse gram)
- Hastham (hand)²⁶⁵
- Jampala²⁶⁶
- Janamala²⁶⁷

²⁵⁵ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.204

²⁵⁶ Ibid, P.204

²⁵⁷ Enthoven (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.81

²⁵⁸ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.204

²⁵⁹ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.199

²⁶⁰ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.205

²⁶¹ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.199

²⁶² Ibid, P.199

²⁶³ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.204

²⁶⁴ Ibid, P.205

²⁶⁵ Edgar Thurston (1909) Castes and Tribes of Southen India, Vol.I, Govt. Press, Madras, P.198

²⁶⁶ Enthoven (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.81

- Jerrabotula²⁶⁸ (centipedes)
- Joti (light)²⁶⁹
- Jinkala (gazelle)²⁷⁰
- Janjapu (sacred thread)²⁷¹
- Kachi Kadla²⁷² (grass)
- Kamagetula²⁷³
- Kotala (fort)²⁷⁴
- Kingala²⁷⁵
- Khanapurkar²⁷⁶
- Kurlyana²⁷⁷ (**Kalyanam**)
- Kukkala²⁷⁸ (dogs)
- Kodi-kandla (fowl's eye)²⁷⁹
- Lanka (island)²⁸⁰
- Mallava²⁸¹
- Mandala²⁸² (herd of cattle)

²⁶⁷ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.205

²⁶⁸ Ibid, P.204

²⁶⁹ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.199

²⁷⁰ Ibid, P.199

²⁷¹ Ibid, P.199

²⁷² Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.205

²⁷³ Ibid, P.204

²⁷⁴ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.199

²⁷⁵ Enthoven (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.81

²⁷⁶ Nawab Framurz Jung Bahadur (1906) Shorapur an Ancient Beydur Raj, Higginbotham & Co., Madras, P.33

²⁷⁷ Enthoven (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.81

²⁷⁸ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.205

²⁷⁹ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.199

²⁸⁰ Ibid, P.199

²⁸¹ Enthoven (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.81

- **Manegala**²⁸³
- **Maddala**²⁸⁴ (mungala/big ant)
- **Mallelu**²⁸⁵ (jasmine)
- **Metkuppi**²⁸⁶
- **Metkar**²⁸⁷
- **Minagala**²⁸⁸
- **Minugula**²⁸⁹
- **Motmalna**²⁹⁰
- **Mumbudla**²⁹¹
- **Muchchala**²⁹²
- **Musagyana**²⁹³
- **Muchchatla**²⁹⁴
- **Mirapakaya** (capsicum)²⁹⁵
- **Mekala** (goat)²⁹⁶
- **Mijam** (seed)²⁹⁷
- **Majjiga** (butter-milk)²⁹⁸

²⁸² Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.204

²⁸³ Ibid, P.204

²⁸⁴ Ibid, P.205

²⁸⁵ Ibid, P.204

²⁸⁶ Enthoven (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.81

²⁸⁷ Ibid, P.81

²⁸⁸ Ibid, P.81

²⁸⁹ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.205

²⁹⁰ Enthoven (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.81

²⁹¹ Ibid, P.81

²⁹² Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.204

²⁹³ Enthoven (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.81

²⁹⁴ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.204

²⁹⁵ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.199

²⁹⁶ Ibid, P.199

²⁹⁷ Ibid, P.199

- **Mukkara** (nose or ear ornament)²⁹⁹
- Midathala (locust)³⁰⁰
- Nallula³⁰¹ (bugs)
- **Nagalna**³⁰²
- **Navane**³⁰³ (Italian millet)
- Nemili (peacock)³⁰⁴
- **Namala** (ash mark)³⁰⁵
- Nagellu (plough)³⁰⁶
- Nakka (jackal)³⁰⁷
- Payyala³⁰⁸
- **Peddamakila**³⁰⁹
- Pegadapotula³¹⁰
- Phodena³¹¹
- **Potulu**³¹² (he-buffalo)
- Pula (flowers)³¹³
- **Puvvalu gampula**³¹⁴ (flower basket)

²⁹⁸ Ibid, P.198

²⁹⁹ Ibid, P.198

³⁰⁰ Ibid, P.198

³⁰¹ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.204.

³⁰² Enthoven (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.81

³⁰³ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.205

³⁰⁴ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.198

³⁰⁵ Ibid, P.199

³⁰⁶ Ibid, P.199

³⁰⁷ Ibid, P.199

³⁰⁸ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.205

³⁰⁹ Ibid, P.204

³¹⁰ Ibid, P.204

³¹¹ Enthoven (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.81

³¹² Ananthakrishna Iyer. L.K. (1928), the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.204

³¹³ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.198

- Pandhi (pig)³¹⁵
- Pegula (intestines)³¹⁶
- Pasula (cattle)³¹⁷
- Pulagam (cooked rice & dal)³¹⁸
- Potta (abdomen)³¹⁹
- Pichiga (sparrows)³²⁰
- **Pasupu** (turmeric)³²¹
- Panchalingala (five lingams)³²²
- Puchakayala (citrullus)³²³
- Rottala (bread)³²⁴
- **Sakela**³²⁵
- Salikirikar³²⁶
- Settila³²⁷
- Sibbila³²⁸
- **Surya**³²⁹ (the sun)
- Sutala³³⁰

³¹⁴ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.204

³¹⁵ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.198

³¹⁶ Ibid, P.198

³¹⁷ Ibid, P.198

³¹⁸ Ibid, P.198

³¹⁹ Ibid, P.198

³²⁰ Ibid, P.199

³²¹ Ibid, P.199

³²² Ibid, P.199

³²³ Ibid, P.198

³²⁴ Ibid, P.198

³²⁵ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.205

³²⁶ Nawab Framurz Jung Bahadur (1906) Shorapur an Ancient Beydur Raj, Higginbotham & Co., Madras, P.33

³²⁷ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.205

³²⁸ Ibid, P.204

³²⁹ Ibid, P.205

³³⁰ Enthoven (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.81

- **Sankati** (ragi or millet pudding)³³¹
- Thota or **Tota** (garden)³³²
- Uttareni (achyranthes)³³³
- Udumula³³⁴ (lizard/varanus)
- **Utlā** (swing for holding pots)³³⁵
- Ulligadda (onion)³³⁶
- Uluvala (dolichos biflorus)³³⁷
- **Ura** (village)
- Yenumala³³⁸ (buffalo)
- Yelkameti (good rat)³³⁹ These Bedagas are said to possess their own bards, one for each Bedaga.³⁴⁰

The Nayaka or Nayakda: meaning chief, head, leader, is the surname, instead of the Canarese ‘Gauda’ or the Marathi ‘Patil’ of many families of village headmen in these parts, and the Wata, or aggregate of the hereditary rights and emoluments belonging to a family of headmen, is then called a Nayaki-Watan instead of a Gaudaki-watan; in such cases is the Nayakas who perform the customary services of village headmen. But where there is in the same village a family of Gaudas as well as a family of Nayakas, it is the Gaudas who actually officiate as headmen of the village.³⁴¹ The original nature of the two posts of Nayaka and Gauda appears to have been distinct, and it would seem as if the Nayakas were at first headmen of small circles of villages, corresponding to the Desmukhs and Desais of later times, and that the Gaudas were headmen of

³³¹ Ibid, P.199

³³² Ibid, P.199

³³³ Ibid, P.198

³³⁴ Ibid, P.198

³³⁵ Ibid, P.198

³³⁶ Ibid, P.199

³³⁷ Ibid, P.199

³³⁸ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.204

³³⁹ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.198

³⁴⁰ Ibid, P.81

³⁴¹ The Journal of the Bombay Asiatic Society, (1871-74) Vol. X, Societies Library, Bombay, P.175

single village only, and probably in subordination to the Nayakas; in the present inscription have a Nayaka in charge of the Nesarige circle, and evidently in a position inferior to his, six Gaudas as headmen of the six villages of which that circle was composed. However this may have been original, Gauda is in the present day a more honourable title than Nayaka.³⁴²

Bedar is an untouchable community; they are considered an impure caste in the Central Provinces.³⁴³ Their touch is supposed to defile a person of a higher caste, but the pollution is taken off by a mere bath or sprinkling of water on the head of the person polluted. This was the means by which the Brahmans sought to preserve the higher race from degradation by intermarriage with the black and despised tribes, whom the Aryans had met and subjugated on entering the country. It is only the feeling engendered by differences of race and difference of colour, the pride of blood and the fear of its pollution that could cause so violent an antipathy between man and man.³⁴⁴ This was created by the Brahmins because they attacked Brahman settlements (*agraharas*) and lifted cattle often raided by Bedar forces in A.D. 1242 that *agraharas* were a constant danger of the Bedars.³⁴⁵

According to the Saletore, Bedars were Jains; the *Mangarasa* was instrumental in the subjugation of the wild tribes called the Bedars.³⁴⁶ It is clear that they embraced Vira-Saivism with the pressure of Basava. They were Nayaks (Army chiefs) in Vijayanagar, they were originally Jains but were destroyed by the Brahmins in the times of *Adondai*, and some embraced the Brahmanical system.³⁴⁷ Bedars were soldiers, Nayak's chief of the

³⁴² Ibid, P.176

³⁴³ Rai Bahadur Hira Lal (1923) Caste Impurity in the Central Provinces, Published in Man in India, Vol. III, Ranchi, P.9

³⁴⁴ Ibid, P.10

³⁴⁵ Saletore.B.A. (1935) the Wild Tribes in Indian History, Panjab Sanskrit Book Depot, Lahore, P.88

³⁴⁶ Saletore.B.A. (1938) Mediaeval Jainism, Karnatak Publishing House, Bombay, P.315

³⁴⁷ Saletore.B.A. (1934) Social and Political Life in the Vijayanagara Empire, Vol.II, B.G. Paul & Co., Madras, P.54 & 195

army of Vijayanagar, Rashtrakuta,³⁴⁸ Pallava, Chola, Pandya Empires of South India. **Gudlu** Bedas live in temporary huts and form an inferior division. **Monda** Bedas never enter the houses of the other Bedas.

FAMILY TREE OF THE BEDARS:

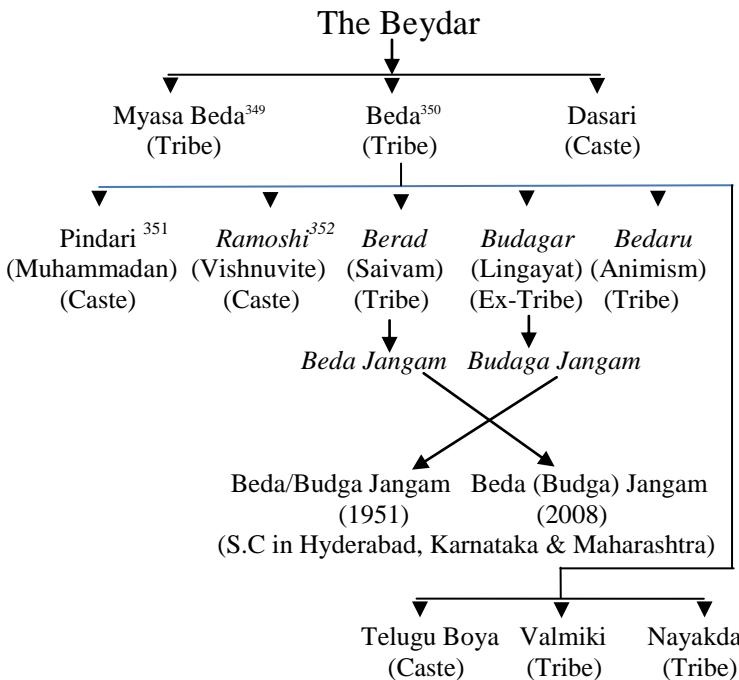


CHART-III

³⁴⁸ Saletore.B.A. (1934) Social and Political Life in the Vijayanagara Empire, Vol.I, B.G. Paul & Co., Madras, P.138

³⁴⁹ Mysore A Gazetteer Compiled for Govt. Revised Edition, Vol.I, P.256

³⁵⁰ Edgar Thurston (1909) Caste and Tribes of Southern India, Vol.1, Govt. Press, Madras, P.188

³⁵¹ Surgeon General Edward Balfour (1885) the Cyclopaedia of India and of Eastern and Southern Asia, Bernard Quaritch, 15 Piccadilly, London, P.262 & Russell. R.V.(1916) the Tribes and Castes of the Central Provinces of India, Vol. II, Macmillan & Co. Ltd., London, P.212

³⁵² James.M. Campbell (1884) Gazetteer of the Bombay Presidency, Poona, Vol.XVIII, Part-I, Govt. Central Press, Bombay, P.409

The word Bedar is derived from Byaderus, a corruption of vyadherus (Sansk Byadha, a hunter). The origin of the tribe has been the subject of many legends. They are descended from the primitive pair, Kannayya and Kanakayya who are fabled to have sprung from the right and left eyes of Basvanna respectively. The Bedars claim descent from Valmiki.³⁵³

The Bedars were a South Indian tribe and came into the Deccan under their leader Kalappa Naik early in the sixteenth century. They first settled at Adhoni and Dambala, situated in the Raichur Duab, which was then a bone of contention between Krishna Raylu, the king of Vijayanagaram, and Ismail Adil Shah, the Sultan of Bijapur. The Bedars, taking advantage of the disturbed times, raided and plundered the country far and wide, so that, for the time being, they were the terror of the surrounding districts. High-class Hindus rank them below Musalmans. They rank themselves with Maratha Kunbis and other field-working classes and look **down on Holias, Madigas, and other impure classes** and even on Vadars and Lamans.³⁵⁴ Bedars mainly targeted Brahmins and their Aghoras, because of it they never wrote their history and were looked down as outcaste people (Chandala) during their dominance.

ENDOGAMOUS DIVISION AMONG THE BEDARS:

The Internal structure of the Bedars is very scattered,³⁵⁵ and partly to the different social levels that have been formed among them. Thus at the highest level are the Rajas and rich landholders who have, in every respect, assumed the style of higher Hindu castes, while the lowest level is occupied by the bulk of the people who adhere to their aboriginal customs and usages and have few scruples in diet eating beef, as well as cat and other unclean animals.

³⁵³ Syed Siraj Ul Hassan (1920) the Caste and Tribes of HEH the Nizam's Dominions, Times Press, Bombay, P.34

³⁵⁴ James. M. Campbell (1884) Gazetteer of the Bombay Presidency, Bijapur, Vol.XXIII, Govt. Central Press, Bombay, P.92

³⁵⁵ Syed Siraj Ul Hassan (1920) the Caste and Tribes of HEH the Nizam's Dominions, Times Press, Bombay, P.34

The following are the endogamous divisions of the caste, Uru, Myasa, Gudlu, Maremma, Halu and Monda. Uru Bedas are by far the largest division of the caste, and are so called because of their residence in towns and villages, unlike for example, Monda Bedas, a wandering tribe, who are beggars by profession. The following endogamous groups are found among them:-

- Sadar or Naikulu (Valmika) Bedars
- Tanged Bedars
- Mangal Bedars
- Chakla Bedars
- Neech Bedars
- Basavi Bedars
- Ramoshi Bedars
- Jas Bedars
- Bedars (proper).³⁵⁶

SADAR BEDAR: (Naikulu or Naikulu Maklu) claim the highest rank and declines to hold any communion either of food or of matrimony with the other sub-groups. This sub-tribe was the Bedar Rajas of Shorapur and other small principalities belonging.³⁵⁷

MANGALA BEDARS: are barbers³⁵⁸ in consequence of their occupation, formed separate groups as Mangala Bedars.

CHAKLA BEDARS: washer men to the Bedar tribes and have, in consequence of their occupation, formed separate groups.³⁵⁹

NEECH BEDARS: are known to abstain from eating fowl or drinking *shendi*, the fermented sap of the wild date palm. They do not touch the *shendi* (plam) tree, not sit on a mat made of its leaves.³⁶⁰

BASAVI BEDARS: are the progeny of Basavis, or Bedar girls dedicated to the gods and brought up, subsequently, as prostitutes. They form a separate community comprising (1) the children of

³⁵⁶ Ibid, P.35

³⁵⁷ Ibid, P.37

³⁵⁸ Ibid, P.37

³⁵⁹ Ibid, P.37

³⁶⁰ Ibid, P.38 & 37

Basavis and (2) the Children of Basavis themselves. While among other Bedar tribes, Basvis are made in pursuance of vows or ancient family customs, among Basavi Bedars there is a rule under which each family is said to be bound to offer up one of its girls to the gods as Basvi. The daughters of Basavis, for whom husbands cannot be procured in their community, are wedded to swords or idols. On an auspicious day, the girl to be dedicated is taken, in procession, to the temple, bearing on her head a lighted lamp. After she has been made to hang a garland around the sword or the idol, a thali (mangal sutra) is tied around her neck and her marriage with the sword or the idol is complete. She is, thenceforward, allowed to consort with any man provided that he is not of a lower caste than herself. A Basavi girl is entitled to share, equally with her brothers, the property of her father or mother. The euphemistic name Basavi originally denoted girls who were dedicated to Basvanna, the deified founder of the Lingayit sect, but the title is, at the present day, borne by a girl dedicated to any god.³⁶¹

RAMOSHI BEDARS: are found in large numbers in the Marathawada districts. They are, no doubt, a branch of Bedars who appear to have migrated to the Maratha country after their settlement in the Carnatic. This view is supported by a tradition which states that they came to Maharashtra under the five sons of Kalappa Naik. In their features and customs, but especially in their predatory tendencies, they have preserved the characteristics of their race. They regard, with pride, the Raja of Shorapur as the head of their clan. Like their brethren in the Carnatic, they were highly valued for their military qualities, filled the armies of Shivaji and his successors, and distinguished themselves as brave soldiers. During the 18th century, they gave a good deal of trouble to British officers, but they have now settled down as industrious cultivators. Their social status among the Maratha castes is very low, for even their touch is regarded as unclean by the respectable classes. They appear to have broken off all connection with the Carnatic Bedars and form at present an independent group. They talk about Marathi in their

³⁶¹ Ibid, P.37

houses. The word Ramoshi is a local name and is supposed to be Ranwashis meaning dwellers of forests.³⁶²

RAMOSHI: Gazetteer of Poona describe them as Ramoshis forest dweller numbers 16732 mostly found in the Poona and Satara districts of Bombay Presidency, they remain Kanarese and Telugu speaking tribe or group of tribes which are included under the general name of Bedars and say that the chief of Shorapur in Nizam's territory is their head. Besides they have been given the name Ramoshi in return for adopting Brahmanism and styled themselves Chavars and Yadavs because they took the service under chiefs of those tribes.³⁶³ They sometimes call themselves Ramoshis, which suggests some connection with the great Deccan tribe of that name. It seems probable; indeed, that the Ramoshis and Bedars have a common origin and have become separated by the barriers of residence and language,³⁶⁴ and some say they are separated by religious restrictions. The name of a tribe resembling the Bedars; they are found principally in the hilly district through which the Niraflows, and between the Bhima and Krishna, where are the territories lately occupied by the head of their body, the raja of Shorapur; the Ramosis are devotees of the god Khandoba of Jejuri, about twenty-five miles to the south of Poona; their language is a patois of Telugu. The Ramosis were formerly thieves, and are now employed chiefly as watchmen. They are divided into two main branches, with the Rajput names of Chauhan and Jadon.³⁶⁵

Ramoshis, sometimes called Naiks or Naikloks, are found in Poona, Satara and Ahmednagar. They appear to be of Berad origin and the Ramoshis of Belgaum still state that they are of the same caste as the Berads, with whom they eat but do not intermarry. They

³⁶² Ibid, P.37 & 38

³⁶³ James.M.Campbell(1884) Gazetteer of the Bombay Presidency, Poona, Vol.XVIII, Part-I Govt. Central Press, Bombay, P.409

³⁶⁴ Enthoven. R.E. (1920) the Tribes and Castes of Bombay, Vol. I, Govt. Central Press, Bombay, P.78

³⁶⁵ George Clifford Whitworth (1885) Anglo-Indian Dictionary, Kegan Paul, Trench & Co. London, P.264

are criminal tribe, their hereditary occupation being stealing.³⁶⁶ They are Deccan Ramoshis who claim to have originally been Bedars or Berads.³⁶⁷

BEDARS (PROPER): Bedar (proper) is occupying the lowest level among the tribe. They are known as Naik Makkalu and Valmika.³⁶⁸ They cling to their aboriginal usages. Eating beef and carrion and worshipping animistic deities. They carry Margamma Devi on their heads in a box, and subsist by begging alms in her name.³⁶⁹ Bedar is found chiefly in the Belgaum, Dharwar and Bijapur districts. The term Bed (Kan Bedaru) seems to mean hunters from ‘**beta**’ (hunting). The members of the tribe call themselves Naikamakkalu, that is, chiefs of children. They are known as Naikwadis, Talwars and Valmikas, the first and last of which are applied to the Ramoshis. This and the fact that the Berads and Ramoshis follow similar occupations and have a common division named Halge, seem to show that they had a common origin but became separated by the barriers of residence and language. The connection seems to have been close when a Dravidian tongue was spoken in the Deccan. The Berads appear to be closely allied to the Telugu Boyas and the Tamil Vedans.³⁷⁰

History relates that after the fall of Vijayanagar, the Berads plundered the town for many days. Their staunch loyalty to their chiefs won the admiration of Hyder Ali, who converted them to Islam and formed battalions of the Bedar or Chelas. Medows Taylor, in the story of my life, describes the Berads as the ruling tribe in the state of Shorapur in the Nizam’s Territory.³⁷¹

³⁶⁶ Mead. P.J. (1912) Census of India, 1911, Bombay, Vol.VII, Part-I, Govt. Central Press, Bombay, P.300

³⁶⁷ James.M.Campbell(1884) Gazetteer of the Bombay Presidency, Dharwar, Vol.XXII, Govt. Central Press, Bombay, P. 84

³⁶⁸ Enthoven. R.E. (1920) the Tribes and Castes of Bombay, Vol. I, Govt. Central Press, Bombay, P.81

³⁶⁹ Syed Siraj Ul Hassan (1920) the Caste and Tribes of HEH the Nizam’s Dominions, Times Press, Bombay, P.38 & 39

³⁷⁰ Mead. P.J. (1912) Census of India, 1911, Bombay, Vol.VII, Part-I, Govt. Central Press, Bombay, P.230

³⁷¹ Ibid, P.231

MONDA BEDARS: Census, 1911 described about Monda Bedars, they are living in temporary huts by begging. Monda Bedas, is a wandering tribe, who are beggars by profession. The Monda Bedars never enter the houses of the other Bedars. They live by begging the caste is divided number of exogamous divisions and their integrity is kept up with the utmost scrupulousness.³⁷² Probably neech bedars are several sub-divisions among them monda bedars are beggers, mat weavers and heavy drinkers assumingly the Beda (Budga) Jangams are monda bedars as per their habits and food culture.

PINDARI: Horsemen, The Pindari (Bedar) tribe of Muhammadans, converted from the Bedar race and were formerly predatory, have now settled to agriculture, and took employment in the Mysore horse.³⁷³ Hyder Ali (1762-1782), turned them into Musalmans and formed battalions of the Bedar or *Chelas*.³⁷⁴ There were Pindaris, apparently recruited from the different Maratha castes, and when the Pindaris were suppressed they obtained or were awarded land in the localities where they now reside, and took to cultivation. The more respectable Bedars say that their ancestors were *Tirole Kunbis*, but when Tipu Sultan invaded the Carnatic he took many of them prisoners and ordered them to become Muhammadans.³⁷⁵ In order to please him they took food with Muhammadans, and on this account, the Kunbis put them **out of caste** until they should purify themselves. But as there were a large number of them, they did not do this and have remained a separate caste.³⁷⁶ Bedars some of them have become Muhammadans they called Pendharis. Their name is variously written and pronounced Bedar, Baida, Baidera, Waida, Vedda, Vedar, Veddar, Vedan,

³⁷² Thyagaraja Aiyar. V.R. (1912) Census of India, 1911, Mysore, Vol. XXI, Part-I, Govt. Press, Bangalore, P.164

³⁷³ Edward Balfour.S.G.(1885) the Cyclopedias of India and of Eastern and Southern Asia, Bernard Quaritch, London, P.262

³⁷⁴ Enthoven (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.79

³⁷⁵ Russell. R.V.(1916) the Tribes and Castes of the Central Provinces of India, Vol.II, Macmillan&Co. Ltd. London, P.212

³⁷⁶ Ibid, P.213

Bedan, and Berad.³⁷⁷ They are probably descended from converts of the Hindu tribe of Bedars or Baidarus. After Tipu's fall (1799) they moved from Maisur (Mysore), and are found in considerable numbers in Shorapur. They are constables, and servant's and house servants.³⁷⁸

In Maharashtra, some places that were called **Musalman Berads** (Pindaris), are scattered in small numbers over Sholapur, Belgaum, Dharwar and Bijapur. They are said to have been converted by Hyder Ali Khan (1762-1782), from whom they have taken the title of Khan.³⁷⁹ They came to Sholapur and Dharwar in 1803 with Colonel Wellesly's army. They do not form a separate community and do not differ in their manners and customs from ordinary Musalmans, and marry among any of the Musalman communities. They are Sunnis of the Hanafi school and are generally religious and careful to say their prayers.³⁸⁰ Gazetteer of Bombay presidency (Bijapur), described them as **Half Hindus** recruited from the Bedars, locally derived from pedh a bundle of grass, are during the early years of the nineteenth century the Pendharas spread over the greater part of India.³⁸¹ They differ from ordinary Musalmans in eschewing beef, worshipping Hindu gods, and keeping Hindu festivals. They have a special belief in the goddess **Yellamma** in whose honour they have built a temple at Kaladgi.³⁸²

They are the race who gave their name to the Pindara who harassed Central India for nearly 100 years. The Pindari are mentioned in Indian history in the early 18th Century. Several bands followed the Mahratta armies in their early wars in Hindustan. They were divided into durrah or bands, commanded by sirdars or chiefs,

³⁷⁷ Edward Balfour.S.G.(1885) the Cyclopedias of India and of Eastern and Southern Asia, Bernard Quaritch, London, P.275

³⁷⁸ James.M. Campbell (1884) the Gazetteer of the Bombay Presidency, Bijapur, Vol.XXIII, Govt. Central Press, Bombay, P.292

³⁷⁹ Enthoven. R.E. (1920) the Tribes and Castes of Bombay, Vol. I, Govt. Central Press, Bombay, P.90

³⁸⁰ Ibid, P.90

³⁸¹ James.M. Campbell (1884) the Gazetteer of the Bombay Presidency, Bijapur, Vol.XXIII, Govt. Central Press, Bombay, P.303

³⁸² Ibid, P.304

and people of every country and of every religion were indiscriminately enrolled in this heterogeneous community, a horse and sword being deemed sufficient qualifications for admissions. The predatory Pindara bands were all broken up and the members dispersed at the close of the third Mahratta war, during the Marquess of Hastings administration.³⁸³

To suppress the Pindari hordes were supported by the sympathy, more or less open, of the Maratha Chiefs, Lord Hastings (1817) collected the strongest British army which had been seen in India, numbering 120,000 men. One-half operated from the north, the other half from the South. Sindhia was overawed and remained quiet. Amir Khan disbanded his army, on condition of being guaranteed the possession of what is now the principality of Tank. The remaining bodies of Pindaris were attacked in their homes, surrounded, and cut to pieces. Karim threw himself at the mercy of the conquerors. Chitu fled to the jungles and was killed by a tiger.³⁸⁴

K.S. Singh explained that the Bedar were known previously as the Pindaris and were infamous for their vocation of free-booting. In 1817, Lord Hastings carried a campaign against them to put an end to their savage skills. Owing to the ensuing repression, their community was reportedly split and scattered throughout different parts of central India in small groups. It is one of these splinter groups that subsequently came to be known as the Bedar. They do not like to be known as a scheduled caste but prefer to be known as **Vanyajatis**. Singh further explained that Russel and Hiralal (1916) mention that based on language the Bedar are divided into three divisions namely the Maratha, Telugu, and Kannada Bedar. They are distributed in the Dhulia, Aurangabad, Baldana, Jalna, Akola, and Amaravati districts of Maharashtra and in the cities of Hyderabad,

³⁸³ Edward Balfour.S.G.(1885) the Cyclopedias of India and of Eastern and Southern Asia, Bernard Quaritch, London, P.275

³⁸⁴ William Wilson Hunter (1891) A School History and Geography of Northern India, S.K. Lahiri & Co., Calcutta, P.114

Indore, Nagpur, and Bombay. In most areas, they are not known to the other communities as the Bedars, but as Marathas.³⁸⁵

The close of the Pindari war (1817-1818), the districts in Central India and Malwa were left in a disorganised state, the Mahratta chiefs had parcelled out amongst themselves the possessions of the Rajput chiefs, and the smaller states were all subject to Sindia, Holkar, or the Puar, and sometimes to all there. Many of the smaller chiefs had been driven from their possessions and had sought refuge in the jungles and mountains, where they robbed or levied *tankhah* (blackmail) from the larger states.³⁸⁶

Hyderabad: Pindaris were recorded in the census reports; Census 1931 in Hyderabad they were recorded as 1246 (males 671 and 575 females).³⁸⁷ Census 1921 in Hyderabad they recorded as 2430 (males 1354 and 1076 females).³⁸⁸

Mysore: Pindaris were recorded in Census, 1871, Population was 3507 (1681 males and 1826 females).³⁸⁹ Census, 1891, population was 2048 (1064 males and 984 females).³⁹⁰ Census, 1901, they were 4558 (2296 males and 2262 females)³⁹¹ and Census, 1911, they were 2072 (1036 Males and 1036 females).³⁹² After 1911 in the Mysore province there was no record of their population.

³⁸⁵ Singh.K.S. (1995) the Scheduled Castes, Second Revised Edn., Oxford University Press, Delhi, P.207

³⁸⁶ Edward Balfour.S.G.(1885) the Cyclopedias of India and of Eastern and Southern Asia, Bernard Quaritch, London, P.818

³⁸⁷ Gulam Ahmed Khan (1933) Census of India, 1931, H.E.H. the Nizam's Dominions, Hyderabad, Vol.XXIII, Part-II, Govt. Central Press, Dn.P.244

³⁸⁸ Mohamed Rahmatulla (1922) Census of India, 1921, H.E.H. the Nizam's Dominions, Hyderabad, Vol.XXI, Part-II, Govt. Central Press, Hyderabad, P.99

³⁸⁹ Major. A.W.C. Lindsay (1874) Mysore General Census of 1871, Govt. Press, Bangalore, P.105

³⁹⁰ Narasimmiyengar.V.N. (1893) Census of India, 1891, Mysore, Vol.XXV, Part-II, Govt. Central Printing Office, Bangalore, P.266

³⁹¹ Ananda Row. T. (1903) Census of India, 1901, Mysore, Vol. XXIV-B, Part-IV, Govt. Press, Bangalore, P.00

³⁹² Thyagaraja Aiyar. V.R. (1912) Census of India, 1911, Mysore, Vol.XXI, Part-II, Govt. Press, Bangalore, P.126

Their population was estimated as per the Census report, 1911, (2047) and Census report, 1951, (3195).³⁹³

Bombay: Pindaris were recorded in the Census report, 1901, they were 3347 (1734 males and 1613 females)³⁹⁴ in which Hindus are 1665 (905 males and 760 females) and Musalmans are 1682 (829 males and 853 females).³⁹⁵ Madras: Pindaris were recorded in the Census report, 1891, they were 50 (21 males and 29 females).³⁹⁶ Edgar Thurston numbered their population 59 in Madras Presidency for the year 1901.³⁹⁷

Through overt and covert methods, they made Hindus embrace Islam. This became very clear by the time Mughal rulers consolidated the empire. For many Hindu rulers, the Rajput families' relationships were contracted by the Mughals with converted Rajput royal families. Islamization in India did not follow a set pattern. Whenever and wherever the Muslim invaders overran Hindu kingdoms they generally destroyed the property, temples and otherwise slaughtered people. To avoid being killed people embraced Islam and accepted the overlordship of Muslim rulers in Delhi.³⁹⁸

Regional kingdoms and Muslim rulers like Hyder Ali and Tippu Sultan of erstwhile Mysore, the Bahmani kingdoms, and the Nizams of Hyderabad to mention only a few from South India highlight the amount of depredation and tortures inflicted on the people in general. Violent reactions to Muslim domination can be seen in the rise of the Hindu kingdoms of Vijayanagar, the rise of Shivaji, the

³⁹³ Census of India, 1951, Mysore, Estimated Population by Castes, Census of India, 1951, Mysore-9, P.11

³⁹⁴ Enthoven.R.E. (1922) the Tribes and Castes of Bombay, Vol.III, Govt. Central Press, Bombay, P.127

³⁹⁵ Enthoven.R. E. (1922) the Tribes and Castes of Bombay, Vol.III, Govt. Central Press, Bombay, P.128

³⁹⁶ Stuart. H.A. (1893) Census of India, 1891, Madras, Vol.XIV, Part-II, Tables, Govt. Press, madras, P.358 & 306

³⁹⁷ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.VI, Cosmo Publications, Delhi, P.198

³⁹⁸ Parvathamma.C. (1989) Scheduled Castes at the Cross Roads, Ashish Publishing House, New Delhi, P.52

Maratha ruler and so forth.³⁹⁹ A similar instance is by the Sardar Sarvai Papanna from Golkonda.

Here again, the lower castes were the first to react favourably to the conversion movement as they were the ones who needed improvement in their social status. The philosophy of hatred nursed by Muslims towards non-Muslims and the royal patronage, the propagation of Islam, faith enjoyed coupled with a rigidly stratified Hindu society, helped the spread of Islam throughout the country.⁴⁰⁰

VALMIKI: Brahmans bearing the name of the Rishi Valmiki, dwelling in the Kheru, Khambbat, and Idar districts. They are agricultural beggars and profess to adhere strictly to caste rules.⁴⁰¹ Recently this community was identified as Scheduled Tribes in the state of Andhra Pradesh. In the history of Bijapur, mention has been made of Bedar Rajahs at the times of Aurangzeb's second conquest, one Pam Naik has 1200 Cavalry and 1,00,000 Infantry and was a vassal of Adilshahi Kings. He named his fort Nasaratgad and from inscriptions, it appears that Pam Naik was not a Kshatriya, but only a Shudra and that he and his descendants were the vassals of the Emperors of Delhi. Although "Valmikadesh" (descendant of Valmika a sage) has been used in the title of Medgibankatappa Naik, he and other Rajahs of Shorapur (Surapura) belonged to the same caste, they call Dhora-Makkloo (Princes).⁴⁰²

THE BEDARS OF THE SHORAPUR (SURAPURA):

Some of the advanced brave men *Shastradhari* (Warriors) of the race established a kingdom at Shorapur or Surapura (1515-1858 A.D.).⁴⁰³ Is located between Gulbarga, Raichur and Bheema and Krishna river banks of the present Yadgiri District of Karnataka, earlier it was in the Deccan, the Hyderabad (HEH the Nizam's

³⁹⁹ Ibid, 52

⁴⁰⁰ Ibid, P.53

⁴⁰¹ Sherring, M.A. (1879) Hindu tribes and Castes, Vol.II, Thacker, Spink, and Co., Calcutta, P.259

⁴⁰² Nawab Framurz Jung Bahadur (1906) Shorapur an Ancient Beydur Raj, Higginbotham & Co., Madras, P.14

⁴⁰³ Ibid,P.116

Dominion) state. Roughly it is 50 Kilometres from Yadgiri District headquarter to Shorapur, 108 Kilometres from Kalaburagi (Gulbarga), 90 Kilometres from Raichur and 250 Kilometres from Hyderabad. Taylor made the observation that the Shorapoor was a tiny kingdom to the south-west of Hyderabad. It had a population of half a million Beydurs, the bravest and the wildest of their race, and an area of perhaps four thousand miles. It paid tribute to the Nizam, and the Nizam paid tribute to the English.⁴⁰⁴

Nayaka (Governor) is originally Telugu speaking *Bedar* warrior community, like present Reddy as Reddy Nayakas, Velama as Velama Nayakas in Andhra and Telangana regions (Golkonda) and Marata Nayakas in Maharashtra region and Bedar Nayakas in Karnataka region. The Nayaka dynasty emerged in South India after the collapse of the Vijayanagara Empire. The Nayakas, are former military governors of the Vijayanagara emperors who declared their independence in 1565 and established their own kingdoms running from the 16th to 18th Centuries.⁴⁰⁵

Bedar by caste, *Shastradhari* (Warriors) established Surapura or Shorapura, including small local kingdoms of Hulagali, Manturu, Bodani, Alagundi in the present state of Karnataka. The Surapura or Shorapur *doab* is located between Bheema and Krishna Rivers. Raja Venkatappa Nayaka refused to accept the sovereignty of the British East India Company so he waged war against them, but the British captured Venkatappa Nayaka in 1858 and imprisoned him. The British gifted Shorapur to the Nizam of Hyderabad. Italian traveller Pietro Della Valle visited his kingdom in 1623.

Shorapur Fort (Vanadurga) was built (1806 A.D.) by Pid Naik and completed by Kristappa Nayaka of the Beydur dynasty (1515-1857 A.D.) as a tribute to his queen Venkammamba. Raja Gadded Pid Kallappa Nayaka (1636-98 A.D.) first king and Raja Venkatappa Nayaka-IV (1853-1858 A.D.) last king of Shorapur. Genealogy of Shorapur or Surapura Rajas of Bedars

⁴⁰⁴ Colonel Meadows Taylor (1887) the Harvard Monthly, Vol.III, October, 1886-February, 1887, Cambridge, Mass, P.23

⁴⁰⁵ Pietro Della Valle (1939) the Travels of Pietro Della Valle in India, Vol.I, Hakluyt Society, London, P. 191

- Gawa Naik founder of the Shorapur Rajahs
- Kallappa Naik (1515 A.D.)⁴⁰⁶
- Chikk Hanma Naik (1515-1538 A.D)⁴⁰⁷
- Jamp Naik (1538-1622 A.D.)
- Gaddad Pam Naik (1622-1656 A.D.)
- Gaddad Pid Naik (1656-1674 A.D.) 17 years
- Pam Naik (1675 A.D.)
- Pitambar Bahari Pid Naik (1675-1726 A.D.)
- Pam Naik (1727-1741 A.D.)
- Pid Naik Pitambar Bahari (1742-1747 A.D.)
- Mundgai Venkatapa Naik (1747-1752 A.D.)
- Pam Naik (1753-1774 A.D.)
- Venkatapa Naik (1774-1801)
- Kantama wif of Venkatappa Naik (1774 A.D.)
- Pid Naik (1775-1810 A.D.)
- Bankatapa Naik 1819-1828 A.D.)
- Kistapa Naik (1829-1843 A.D.)
- Venkatapa Naik (1843-1858 A.D.)

THE BADAGAS:

The Badagas or Vaduga name signifies “People of the North,” for the greater part of them have come to the hills from the Mysore country.⁴⁰⁸ They are called Budaga.⁴⁰⁹ They are called by the Todas “Mav” (father-in-law), a kind of honorary title, not intended to imply any relationship. The ancestors of some of the Badagas were inhabitants of Taioor and Tagatoor near Nunjanagoody, others came from Sargoor in the territory of the Rajah of Oomatoor, and either accompanied or followed him in his fight to the Hills. Those of the

⁴⁰⁶ Nawab Framurz Jung Bahadur (1906) Shorapur an Ancient Beydur Raj, Higginbotham & Co., Madras, P.14

⁴⁰⁷ Ibid,P.17

⁴⁰⁸ German Missionary (1856) the Tribes Inhabiting the Neilgherry Hills; their Social Customs and Religious Rites, Madras, P.47

⁴⁰⁹ Edward Balfour (1873) Cyclopedias of India & of Eastern and Southern Asia, Scottish, Foster Presses, Madras, P.248

Paranganaud Badagas came up from Talemale, a range of low hills lying to the North-East of the Neilgherries. The people of those parts still look upon them as their relatives and eat with them.

A connection still exists between the Lingayats of the hills and those of Goondelpetta, from which place the priests pay the Badagas a pastoral visit every second or third year, generally receiving a cow or an ox for their trouble. There are some degraded Vellalar castes, with some of whom the descendants of the old Koonde Rajahs do not object to eating. A class of people called **Betars, or sportsmen**, who live near the ruins of the old fort of Malekote, closely resemble the Badagas in their appearance and habits but are not acknowledged by them to be their equals. Their ancestors were the peons and servants of the Oomatoor Rajah and were employed by him as tax-gatherers, for which reason they are still cordially disliked by the Badagas.

ENDOGAMOUS DIVISION AMONG THE BADAGAS:

The Badagas among themselves recognize eighteen different classes, each of which has its own peculiar characteristics. **The Wodearu:** the highest caste among the Badagas, they are exceedingly proud, they will not sit at meals with the common Badagas, and regard themselves as their Gooroos or priests. **The Kongaru:** The Kongaru are another class, so called from their ancestors, who came from *Sargoor*, having missed their way and ascended the hills by the Guzelhutty pass, which is on the Coimbatore side. The Coimbatore country is called by the hill tribes *Kongu*. This class wears the lingam, as well as the Wodearu, but has less caste pride.⁴¹⁰

The **Adikaries:** Adikaries are divided into two sects, viz: **the Ling Adikaries** those who wear the lingam, and **the Meat Adikaries** those who do not wear the lingam and the badge. The division was occasioned by the act of a headman, who to appease the craving of hunger, ventured to wear the lingam, and can only intermarry with

⁴¹⁰ German Missionary (1856) The Tribes Inhabiting the Neilgherry Hills; their Social Customs and Religious Rites, Madras, P.48

common Badagas. A third sect of the Adikaries have by the commission of some forbidden act, the nature of which has not been able to discover, fallen still lower in the social scale, and are only permitted to contract marriages with the lowest class of Badagas.

The Kanakaru: Kanakar or accountants are the descendants of a man who with his family, came to the hills from the Tamil country. They were employed by the Rajahs as village accountants. They are the only class, who has preserved the art of reading and writing, the fathers communicating to their sons the little knowledge they themselves inherited from their parents. **The Chittre:** Chittre is another class came to the hills, together with the Wodearu, in the train of the Rajah of Malekote and was left destitute when Tippoo's troops compelled to Rajah to flee from that stronghold. The descendant of the Rajah always sojourns in the village inhabited by the Chittre class, when he pays a visit to the scene of his ancestor's glory in past ages. **The Belli** (Silver): Belli is silver class, maintain that they formerly belonged to the Wodearu, but lost their caste by some misfortune, this probably happened before they came to the hills. The Bellis are the most cunning of all the Badagas.

The Haruvaru: Haruvaru are a degenerate class of Brahmins, and are as divided of cleanliness as the rest of the hill tribes. The Brahminical string and the hereditary pride of this sect are all that they now possess to show, that they belong to the "twice born".

The Anearu: Anearu, is an another section of the Badagas, live exclusively in the Todanud, of them as witnessed by the apostle respecting the Cretians of old, the proverbs say: "do not believe anything that these people say, for they always lie". **The Mari:** Mari class came from the vicinity of Nanjanagoody, and likewise settled in the Todanaud. The headman of the two last mentioned castes is the richest, and consequently the most influential of all the Badagas.

The Kaity people belong to the Kastury caste. They are called Gangalar, which leads to believe that their ancestors were Vellalars, and came to the hills from the vicinity of Piriapattana. **The Koonde** Badagas belong to the Kastury class.

The Dumah: Dumah caste is so called after their ancestor of that name. They have villages in three separate districts, far apart from each other, but the same characteristics are to be found in all of them, and in this circumstance, they have the preaching of the Gospel. **The Gonaja** class lives in the confines of Mekunad, near the Koonde River. **The Manika** (gem) caste is located near Kotagherry. **The Toreas** are the lowest class among the Badagas and are not allowed to eat with the other sects. They are scattered through all the different districts, and some of them are to be found in almost every large village. **The Kumbararu** (potters).

RELIGIOUS MOVEMENTS IN MEDIEVAL PERIOD:

Several religious movements started against Brahmanical Hindu orthodox religious practices such as Jainasim, Buddhism, Saiva movement including *advaita* started by Adi-Shankaracharya in 8th Century, Vaishnavism (*vishishistavaita*) started by Ramanuja in 10th Century and Vira-Saivism (*neo saivism*) started by Basava in 12th Century, Bakti Movements, Sant Movements etc. in this research Saivism, Vira-Saivism and Vaishnavism are important movements to understand tribe journey from tribe to caste in Southern India, and how they lost their tribal identity and acquired socially low caste status and given to aboriginal tribes those who were embraced into Saivism, Vira-Saivism and Vaishnavam.

Adi-Shankara contributed new ideas to reform Hindu orthodox practices. Adi-Shankara identified new tribes in the processes of hinduisation named them as Chenchu, Bedar, Irular, Bhil, Kond, Gond etc. and penetrated several Hindu customary practices with several existing tribal practices, given surnames by which marriage alliances were fixed, birth and death ceremonies introduced, several Hindu festivals introduced among the tribal communities. They introduced evil worship, which gods etc., to create fear among the tribes. Worshipping evil spirits are most prevalent in mountainous regions and in sparsely populated rural tracts, Bhootams, the wild tribes scattered through the forests of Malabar, on the Carnatic hills, and elsewhere, where they are known as Kadu-Kurumbars,

Sholigars, Irulers, & c. worship no other gods but these bhootams.⁴¹¹ Ramanuja introduced a similar methodology like Shankara with little changes with Vaisnavam into the tribal societies, Vaishnavites worship Vishnu and Saivites worship Shiva. Both movements are named surnames that were given to their tribes and castes as per their religious custom and practice, and the procedure of birth, and death ceremonies were differently framed and practised by their religious teachers (*priest*) with each other. The Vaishnavite formed a class by themselves in society.⁴¹² There are sayings that;

“he who beats a drum is a Dasari, he who sounds a conch is a Jangam”.⁴¹³

“When a mendicant was asked whether he was a Dasari or a Jangam (i.e. a follower of Vishnu or Shiva) he replied “Oh that depends on the next village”.⁴¹⁴

The tribes who adapted the Vaishnavism were called Dasari, a priestly class in Vaishnavism they returned from various communities like Jangams ignition the members undertake to entirely give up eating meat and drinking any intoxicating liquor, the lower castes, who do both unhesitatingly, find the conditions too hard. Consequently, only high-class sudras and scarcely any Pariahs belong to this sect.

Saivism and Vira-Saivism allowed conversions from the non-vegetarians. It is an uncommon thing for people to change from one sect to the other, accordingly as it suits their interest, or even out of spite or caprice. Either sect will take a convert from the other without asking any questions or making any difficulty. Sometimes one comes across missionaries scouring the country with written professions of faith in their hands, and using various means for gaining proselyte to their respective sects. Sometimes the **husband** is a Visnavite and bears the namam on his forehead, while the **wife**

⁴¹¹ Abbe. J.A. Dubois (1897) Hindu Manners, Customs and Ceremonies, Oxford University Press, London, P.145

⁴¹² Ibid, P.122

⁴¹³ Carr.M.W. (1868) Collection of Telugu Proverbs, Paternoster Row, London, P.37

⁴¹⁴ Ibid, P.206

is a follower of Shiva and wears the lingam, the **husband** eats meat, and the **wife** may not touch meat.⁴¹⁵ To counter Saivism, in the 10th Century and later⁴¹⁶ Ramanuja started a separate movement Vaishnavism to protect Hindu religious and Brahmanical dominance in South India. Amongst the Lingayats, as amongst the *Namadaris*, are an immense number of religious beggars, called Pandarams, Voderus, Jangamas, &c. Many of these penitent Sivaites have no other means of subsistence except begging.⁴¹⁷ Embraced into Vishnavism and priests were called Dasaris.

It is important, too, to bear in mind that as the South of India is the region in which Saivism is particularly prevalent, it is among the inhabitants of the South that devil worship is most systematically practised. No one who has travelled in the region can raise the question that demon phobia is a disease with which the whole southern population is almost hopelessly and incurably affected. Possibly one reason for this may be that when the Dravidians invaded India they found the South inhabited by wild aboriginal savages, whose whole aspect and demeanour appeared to them to resemble those of devils. Again, the Aryans as they advanced towards the south found it occupied by hostile Dravidian races, as well as by apparently aboriginal tribes, and their excited imaginations converted these powerful enemies into supernatural giants, and the most formidable of them into veritable demons (*Rakshasas*).⁴¹⁸

ORIGIN OF THE VIRA-SAIVA LINGAYAT:

Basavanna was the creator of Veera-Saivism, the people of the vira-saiva movement (neo-saivism) called Jangam. Basava was the son of a Saivite Brahmin (but there are controversies about his caste

⁴¹⁵ Abbe. J.A. Dubois (1897) Hindu Manners, Customs and Ceremonies, Oxford University Press, London, P.119

⁴¹⁶ Krishnaswami Aiyangar. S. (1920) Early History of Vaishnavism in South India, Oxford University Press, Madras, P.4

⁴¹⁷ Abbe. J.A. Dubois (1897) Hindu Manners, Customs and Ceremonies, Oxford University Press, London, P.117

⁴¹⁸ Monier Williams. M. A. (1883) Religious Thought and Life in India, John Murray, London, P.244

whether Basava is Kshatriya or Brahmin, i.e. in the medieval period only Kshatriyas are the ruling class) named Mandenga Madamantri, at Hinguleswaram, a village near **Bagewadi** in present **Bijapur District**, in the Southern Mahratta Country.⁴¹⁹ He ran away from his parents and accompanied by his sister Akka Nagamma, fled to Calianam (*Kulyan*) the capital of the Carnataca (Karnataka) country, where the reigning prince (A.D.1155) was Bizzala (Vijjala), a Jaina by a religion whose minister, was Basava's maternal uncle; he bestowed employment on Basava, and ultimately gave him his daughter in marriage. At his death, Basava succeeded to his office, and gradually usurped great power.⁴²⁰ Led the Vira-Saiva movement by opposing Brahmanical orthodox practices of the caste system, discrimination on the basis of birth, sex etc.

The origin and history of the Veerasaiva Lingayat are relevant to understand the Jangma, especially, for the history of the Beda (Budga) Jangam caste. Detailed history available in Basava Purana, Channa Basava Purana and a commentary availed at Edgar Thurston Caste and Tribes of Southern India, Mysore Tribes and Castes by L.K. Ananthakrisna Iyer, Caste and Tribe of HEH the Nizam's Dominions by Syraj ul Hassan and Caste and Creeds of Jangams by C.P. Brown and relevant commentaries from various sources are discussed here. That the exact ethnographic notes on the Lingayat religion given in Census 1921 by Mohammed Rahmatulla, Superintendent of Census operations, Hyderabad State referred here;

A sect of Saivites, who were deny the sacerdotal authority of the Brahmans and affect to reject all caste distinctions. The Lingayats, known as Virasaivas/Sivabhaktas and Sivachars, derive their name from the Lingam, the phallic emblem of Siva, which every one of the community has to wear on the person, and the loss of which is equivalent to spiritual death. The Lingayats are very numerous in the districts of Gulbarga, Raichur and Bidar, from where they have

⁴¹⁹ Brown C.P. (1840) Easay on the Cread, Customs and Literature of the Jangmas Robert Cole (ed) in Madras Journal of Litterature and Science, Vol.XII, J.B. Pharoah, Madras, P.144

⁴²⁰ Ibid, P.144

spread all over the Dominions. They are mostly traders and agriculturists. The fundamental principle of their religion is the equality of all wearers of the Lingam in the eyes of God, which suggests that their creed is the outcome of one of the numerous reformations that have been aimed in India against the supremacy and the doctrines of the Brahmans, whose exploitations of the lower castes has frequently led to the rise of new sects, essentially anti-Brahmanic in origin, of the Brahmanic trinity, they acknowledge only Siva. They do not revere the Vedas. Originally they prohibited child marriage, removed all restrictions on widow-marriage, buried their dead bodies and abolished the chief Hindu rites for the removal of ceremonial impurity. But as their original enthusiasm spent itself, the element of caste again asserted itself and in time evolved ritual and ceremonies, in which the influence of the rival Brahman aristocracy can be freely traced. Basava is supposed to have founded this sect in the latter half of the twelfth century.

The Lingayat (Jangams) were recruited from Sudras during the lifetime of the Basava (call them first converts). Though new adherents group themselves found Lingayatism they cannot raise to the level of the original members. According to the Basava Puran, Basava held that the proper worship of the linga overthrew all distinctions of caste, and received converts from the lowest classes as readily as from the highest. This enthusiasm did not last long. Shortly after Basava's death, when the new sect found its position established, whoever wishes to join the Lingayat religion they have to undergo probation, the original members claimed a higher rank than any outsiders. If a Brahman wished to become a Lingayat he had to pass through a three years proving. The term is six years in the case of a Kshatrya, nine in the case of a Vaishya, and twelve in the case of a Sudra. The door was apparently shut to all of the impure caste.⁴²¹ This is a similar practice of Upanayana in twice-born castes imposed by Brahmins.

⁴²¹ James. M. Campbell (1884) the Gazetteer of Bombay Presidency, Bijapur, Vol.XXIII, Govt. Central Press, Bombay P.220

CASTE DIVISION AMONG THE VIRA-SHAIVAM:

C.P. Brown in his notes, the Jangam in Vira-Saiva generally divided into two groups one is *Samanya Jangam* (ordinary Jangam) is bound by no vow, he or she can eat flesh and drink wine: they use betel nut and can eat in any one's house. Only they are obliged to marry in their own caste, and the second is *Visesha Jangam* (extraordinary Jangam) the guru (teacher), commonly called *Matadhipati* (spiritual guide). *Visesha bhacta* (extraordinary devotee) the higher grade, opposed.⁴²² Lingayats are divided into Laymen and Priests (Jangams).⁴²³ The Jangams are called Vira-Saivas to distinguish them from the Aradhyas, another division of the followers of Basava who call themselves descendants of Brahmins and could not be introduced to layaside the Brahmanical thread. Those who totally reject the authority of Brahmins are called Sauranyas and Visheshas.⁴²⁴

Mohammed Rahmatulla, described them the first disciples of Basava were called *Pramada Ganas*. They were from all castes and both sexes.⁴²⁵ They are known as Linga Balijas in Telangana, Lingawant Vanis in the Maratha districts and Virasaivas in the Kanarese districts, later converts form the third group, they were chiefly recruited from occupational castes, such as *Telis*, *Sunars*, *Koshtis* and others. They have dissociated themselves from their parent castes and formed separate endogamous sub-castes of their own. The fourth group consists of converts from the lowest unclean classes, such as *Mala*, *Madiga*, *Mochi*, *Mong*, *Holiya* etc. i.e first the *Jangams* (priests), the second the *Virashaivas* proper, the third group

⁴²² Brown C.P. (1840) Easay on the Cread, Customs and Literature of the Jangmas Robert Cole (ed) in Madras Journal of Litterature and Science, Vol.XII, J.B. Pharoah, Madras, P.144

⁴²³ James. M. Campbel (1884) Gazetteer of the Bombay Presidency, Ahmadnagar, Vol.XVII, Govt. Central Press, Bombay, P.83

⁴²⁴ Atkinson. E.T. (1883) Notes on the History of Religion in the Himalaya of the NWP India, P. 165

⁴²⁵ Mohamed Rahmatulla (1923) Census of India, 1921, Hyderabad State, Vol.XXI, Part-I, P.95

occupational castes and the fourth *unclean classes*⁴²⁶ and *tribes* who converted into this faith given same low social status treating them as unclean groups because of their cultural affinity. The Jangams of the first group have four divisions:

- Mathpati,
- Sthawara,
- Ganachari, and
- Madpati.

The first is further sub-divided into

- Pats,
- Chara, and
- Madwaya.

The *Pata Jangams* lead a celibate life, claiming to have renounced the world and overcome passions. They live in maths and spend their days in meditation and prayers. The *Chara Jangams* lead a celibate life, but they wander from place to place and subsist on alms. These two are highly venerated by the Lingayats. The *Madwaya Jangams* are householders and officiate as priests to the lower Jangams, in conformity to the requirements of an ascetic; they can become Pata or Chara Jangams. The Sthawara and Ganachari Jangams are householders, but while the former do not wander from village to village collecting alms, the latter do so. The Madapati's officiate at the funerals of the Lingayats. The Linga Balijas have three hypergamous divisions. The occupational Lingayat groups, like the Lingayat Gowlis, Lingayat Telis, Lingayat Simpis, etc., who were all recruited from the functional castes of the Hindu society, remain aloof from the parent castes and form endogamous divisions of their own. A man may not marry a girl of his own gotra, even though she belongs to a different *bhagi* (sub-sect). He may marry the daughter of his maternal uncle or paternal aunt. Two sisters may be married to the same man. Generally, one must marry within one's own sub-caste, but Jangams can marry in all castes, even the *Eadiga*, *Mangala* and *Kummara* castes, provided the latter are Lingayats.

⁴²⁶ Mazhar Husain (1945) Census of India, 1941, HEH the Nizam's Dominions (Hyderabad State), Vol.XXI, Part-I, Govt. Central Press, Hyderabad, P.222

Theoretically, Polygamy is permitted to any extent. Infant marriage is practised. Widow marriage and divorce are allowed. A woman, who is widowed seven times, is regarded with extreme veneration by her sex and becomes the object of universal adoration among her community. The dead are buried in a sitting posture with the face pointing to the North.⁴²⁷

Bombay Gazetteer expressed a similar view on the sub-divisions of Lingayats heading on Lingayats Social organization, the result of investigations undertaken in the Bombay presidency in 1900 by committees of Lingayat gentlemen entrusted with the duty of preparation of classification of the numerous social sub-divisions of the Lingayat community tend to show that the relation of these various to each other is one of some complexity. Broadly after penetration of Brahmins into Lingayats appear to consist of three groups of sub-divisions.

(1) Panchamasalis or descendants of the original converts from Brahmanism⁴²⁸ having full astavarna rites, containing the priests of the community known as “ayyas” They converted after the rise of vira-saivism in this sub-group have seven sub-castes dined all together. It is a probable speculation that the only converts in the course of time came to rank themselves as superior to more recent converts of the community, and the growth of this feeling would lead to harmony with the ideas that prevail in all societies. According to the Bombay Gazetteer, they are described as “*True Lingayats*”.⁴²⁹

(2) Non-Panchamalis with astavarna rites this group consists of Seventy (70) sub-groups which are functional groups such as weavers, oil-pressers, bricklayers, dyers, cultivators, shepherds and the like. They converted later as the Brahmin converts, they were never permitted to interdine or intermarry with the first converts and

⁴²⁷ Mohamed Rahmatulla (1923) Census of India, 1921, Hyderabad State, Vol.XXI, Part-I, P.21, 251 & 252

⁴²⁸ Russell.R.V. (1975) *The Tribes and Castes of the Central Provinces of India*, Cosmo Publications, Delhi, P.244

⁴²⁹ James.M. Campbell (1884) *the Gazetteer of Bombay Presidency*, Bijapur, Vol.XXIII, Govt. Central Press, Bombay, P.220

each sub-division is self-contained that is to say a Jadar marry with a Jadar girl and a weaver married with a weaver girl. The Bombay Gazetteer described them as “*Affiliated Lingayats*”.⁴³⁰

(3) Non-Panchamalis or later converts having⁴³¹ without astavarna rites. According to R.V. Russell’s, a third division, consists of members of unclean castes.⁴³² It contains washermen, tanners, shoemakers, fishermen etc., which will rank on unclean castes by Brahmans. It is the practice among Lingayats of the present day to deny that the members of this third group are entitled to be classed as Lingayats; all these communities are only the followers or servants of Lingayats.⁴³³ The Bombay Gazetteer has described them as “*Half Lingayats*”.⁴³⁴

In the view of the Karnataka State Gazetteer Lingayat speak Kannada, they are vegetarians, mostly peasants and traders, and they are panchacharyas and originators of the Lingayat faith. Some of the castes that have been influenced by the Veerasaiva faith are the *Kurabas*, *Telugu*, *Banagigas*, *Payinda*, *Devanga*, *Kumbaras*, *Helavas*, *Handi Jogis*, and *Nagarathas*.⁴³⁵ The founder of Vira-Saiva brought back about 1,96,000 converts from Marwar and spread them all over the *panch dravid* country (South India)⁴³⁶ from Jains and tribes into vira-sahiva faith, to propagate the Vira-Saivism (*neo-saivism*). They were themselves Virashaivas that were fighting Shaivs. They greet each other with the word of *Sharanarthi* or I submit or prostrate.⁴³⁷ Beda (Budga) Jangam community people is

⁴³⁰ Ibid, P.220

⁴³¹ Russell. R.V. (1975) the Tribes and Castes of the Central Provinces of India, Cosmo Publications, Delhi, P.244

⁴³² Ibid, P.244

⁴³³ James. M. Campbell (1884) Gazetteer of Bombay Presidency, Bijapur, Vol.XXIII, Govt. Central Press, Bombay, P.219

⁴³⁴ Ibid, P.259

⁴³⁵ Suryanath.U.Kamath (1989) Karnataka State Gazetteer, Bangalore Rural district, Parishree Printers, Bangalore, P.150

⁴³⁶ James.M. Campbell (1884) Gazetteer of the Bombay Presidency, Solapur, Vol.XX, Govt. Central Press, Bombay, P.75

⁴³⁷ James. M.Campbell (1884) Gazetteer of the Bombay Presidency, Bijapur, Vol.XXIII, Govt. Central Press, Bombay, P.76

use this practice of greeting and still practising in their kula panchayat.

Brahmanical forces entered into Vira-Saiva religion and introduced various bad practices into this religion. Gurus make tours of inspection in those districts where their followers are most numerous; they sometimes go as much as a hundred miles from their habitual residence to collect money. Besides the fines which they were impose upon those who have committed some crime or been guilty of breaching some rules of their caste or sect.⁴³⁸

They are merciless in extracting (tributing) money from their followers, they call this method of obtaining money *dakshina* and *padakanikai*, defaulters will be insulted publicly, order that mud or cow dung shall be thrown in their faces if these means do not succeed, they force him to give up one of his children, who is obliged to work without wages until the tribute money is paid.⁴³⁹

Indeed they have been known to take away a man's wife as compensation, finally as a last and infallible resource, they threaten him with their malediction; and such is the Hindu's credulity, and so great his dread of the evils which he foresees will fall upon him if the **curse** be spoken (*sapinchuta*), that, if it is not absolutely impossible, he submits and pays the required sum.⁴⁴⁰

The Gurus, or Priests of Siva, who are known in the Western provinces by the name of Jangamas, are for the most part celibates. They have a custom which is peculiar to them, and curious enough to be worth remarking. When a Guru travels about his district he lodges with some members of the sect, and the members contend amongst themselves for the honour of receiving him. When he has selected the house he wishes to stay in, the master and all the other male inmates are obliged, out of respect for him, to leave it, and go and stay elsewhere. The holy man remains there day and night with only the women of the house, whom he keeps to wait on him and

⁴³⁸ Abbe. J.A. Dubois (1897) Hindu Manners, Customs and Ceremonies, Oxford University Press, London, P.130

⁴³⁹ Ibid, P.130

⁴⁴⁰ Ibid, P.130

cook for him, without creating any scandal or exciting the jealousy of the husbands. All the same, some scandal-mongers have remarked that the Jangamas always take care to choose a house where the women are young.⁴⁴¹ The Gurus increase their revenue by means of taxes, called Guru-Dakshina, which are levied on the occasions of birth, at the ceremony of the diksha (initiation), at a marriage, or at a death.⁴⁴²

The Gurus in Hindu, Vishnuvites, Saivites, Veera-Saivism and Mohammadian religions imposed restrictions among their own creed and sects, not to intermarry, inter-dine and in some cases not to touch the men of other religions and some men of within the same religion. Due to these restrictions, they broke up their relationship within their own community, they lost their relations and sometimes they became enemies to each other.

Beda (Budga) Jangams are descendants from the Monda and Neech Bedar divisions of the Beydar tribe (Wanderers). The Neech Bedars migrated to Nilgiri hills from the Beda forest near Tanjore and other Telugu-speaking places. Neech Bedars are consumed today, they eat the flesh of cats, rats and fowls, reason why they are called Neech Bedars by the mainstream society and caste divisions made in the lingayat religion based on the food culture of the social groups. Among the non-vegetarians who eat live animals of goats and sheep acquired the highest social status and those who eat dead animals of cats, fowl etc. acquired low status, like Madiga and Mong eat dead animals of cows acquired untouchable status. Neech Bedars, eat dead animals of pigs, wild pigs, fowl, rats and cats they acquired social low status of untouchable. Subsequently, the Beda (Budga) Jangam acquired social status below Mong, Madiga and Mala even in the Vira-Saivism. The social status and the transformation of Beda (Budga) Jangam from tribe to caste as shown in the below chart;

⁴⁴¹ Ibid, P.117

⁴⁴² Ibid, P.131

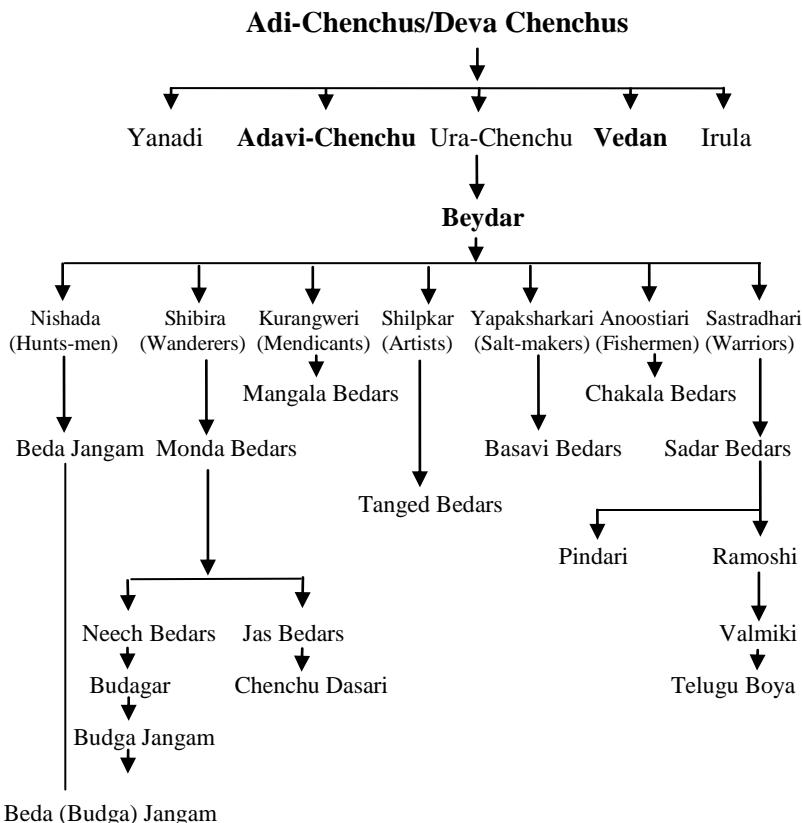


CHART-IV

HISTORICAL EVENTS FOR TRANSFORMATION FROM THE TRIBE TO CASTES:

At the present religions of their movements, the tribes were enrolled into several religions, gradually and insensibly being transformed into castes. The states of this operation are in themselves difficult to trace. The main agency at work is fiction, which in this instance takes the form of the pretence that whatever usage prevails today did not come into existence yesterday, but has been so from the beginning of time. It may be hoped that the

Ethnographic survey now in progress will throw some light upon the singular course of evolution by which large masses of people surrender a condition of comparative freedom and take in exchange a condition which becomes more burdensome in proportion as its status is higher. As per the observation of Herbert Risley,⁴⁴³ tribes were transformed by several distinct processes involved in the movement, and these proceed independently in different palaces and at different times.

The Bedars were transformed from tribe to caste. The People of India treatise authored by Herbert Risley stated that tribes became castes in seven ways (1) leading tribes acquired political power and properties they enrolled voluntarily as Rajput communities or Kshetriyas by which those tribes became castes. (2) Several aborigines,⁴⁴⁴ embrace the tenets of a Hindu religious sect, thereby losing their tribal name and becoming Vaishnavas, Lingayats, Ramayats, or the likewise. Therefore the tribes by their conversion into Lingayat or Vaishnavite religion lost their tribal identity even though they are active in customary practices of hunting and other tribal customs, traditions and beliefs within the Lingayat religion. (3) A whole tribe of aborigines,⁴⁴⁵ or a large section of a tribe, enrol themselves in the ranks of Hinduism under the style of a new caste, which, though claiming an origin of remote antiquity is readily distinguishable by its name from any of the standard and recognized castes. In this section false consciously they claim Rama, Dasharatha, Valmiki and other religious heroes are their descendants. (4) A whole tribe of aborigines,⁴⁴⁶ or a section of a tribe, become gradually converted to Hinduism without, like the Rajabansis, abandoning their tribal designation. This is what has happened among the Bhumij of Western Bengal. Here a pure Dravidian race has lost their original language and now speaks only

⁴⁴³ Herbert Risley (1915) *the People of India*, Oriental Books Reprint Corporation, Dehlhi, P.72

⁴⁴⁴ Herbert Risley (1915) *the People of India*, Oriental Books Reprint Corporation, Dehlhi, P.74

⁴⁴⁵ Ibid, P.74

⁴⁴⁶ Ibid, P.75

Bengali, with time they forgot their roots. (5) Castes formed by crossing.⁴⁴⁷ Modern criticism has been especially active in its attacks on that portion of the traditional theory which derives the multitude of mixed or inferior castes from an intricate series of crosses between members of the original four. (6). Castes of the national type.⁴⁴⁸ Where there is neither nation nor national sentiment, it may seem para-caste. (7) Castes formed by migration.⁴⁴⁹ If members of a caste leave their original habitat and settle permanently in another part of India, the tendency is for them to be separated from the parent group and to develop into a distinct caste. There are other reasons that the tribes became as caste which Herbert Risley not covered (8) Tribes were forcefully converted into religions like Pindaris, they forcefully converted when they surrendered to the Bahamani sultans. (9) Tribes misrepresented their castes to escape from arrest and prosecution at the hands of British officials, officials recorded new caste names. For these reasons, the Bedar tribe became a caste by mainstream society. The Bedars who were converted into Vira-Saivism became Beda (Budga) Jangam and became a caste. In the history of the southern and western provinces of India, the term Beda, or Bedar, or Vedar has meant everything low and vile. The Bedars were considered Outcastes, or Chandals, living by chase. Bedars in Mysore say that they came originally from Telangana (The Telugu country).⁴⁵⁰

The above discussion on transformation of tribes was transformed as castes as per Herbert Risley it is clearly noting point that the Chenchus were Hinduised by the Brahmins, through Saivism and Vira-Saivism in the Eastern Ghats, they were successfully introduced Hindu culture among the Chenchus. Chenchus were sub-divided as Irula, Bedar, Yanadi etc., creating a caste system among the Chenchus. Over a period of time, the chenchus and Bedars became castes and acquired low social status. Further, the

⁴⁴⁷ Ibid, P.82

⁴⁴⁸ Ibid, P.86

⁴⁴⁹ Ibid, P.88

⁴⁵⁰ Saletore. B. A. (1935) *the Wild Tribes in Indian History*, Motilal Banarsi Das, Lahore, P.61

Beydars were divided into several groups and Beda Jangam (Budga Jangam) a special group was formed from the Neech or Monda Bedars of Nishada (Hunters) and Shibira (Wandarers) of the endogamous division of the Beydar.

The Bedars are seems to be the same as the forest tribe known as chenchu who are a Telugu speaking jungle tribe inhabiting the hills of the Kurnool and Nellore districts.⁴⁵¹ Chenchuwar are identical with the Chenchu tribe of Madras and mentioned their population as 3.⁴⁵² But after 1911 there was not enumeration of chenchus in Berar, where they go and where they are is a question. It supporting that the Chenchus are nomadic tribes, they migrated several places for their livelihood, and also they were divided into several indentities as Yanadis, Veddans, Irulas, Bedars and Badagas (agriculture and lingquistic base), Beda Jangams, Budga Jangams, Ramoshis, Pindaris, Boyas (as religious base).

⁴⁵¹ Thayagaraja Aiyar. V.R. (1912) Census of India, 1911, Mysore, Vol.XXI, Part-I, Govt.Press, Bangalore, P.163-164

⁴⁵² Marten.J.T. (1912) Census of India, 1911, Central Province & Berar, Vol.X, Part-I, Supt. Of Govt. Printing, Calcutta, P.221

CHAPTER III

ETHNOHISTORY OF JANGAMS

The Jangam is age old name right before Vira-saivam, several people and communities called as Jangam. Similarly, several tribes practiced Saivam. Several communities were already existed as Jangams like Beda Jangams and Budga Jangams. The term Jangam owned by Vira-saivam and popularized by the Vira-saiva Lingayat and later several Jangams were grouped as castes even tribes were grouped as caste, in the course their transformation the Beda (Budga) Jangam became as out caste, chandala, depressed caste and scheduled caste.

ORIGIN OF THE JANGAM:

Though the term begs an insoluble question, embrace the tenets of a Hindu religious sect, losing thereby their tribal name and becoming Vaishnavas, Lingayats, Ramayats, or the like. Whether there is any mixture of blood or not will depend upon local circumstances and the rules of the sect regarding intermarriage and interdinne. Anyhow, the identity of the converts as aborigines is usually, though not invariably, lost, and this may therefore, be regarded as a case of true absorption. Several Tribes were embraced into Hindu,⁴⁵³ similarly the Beda Jangam or Budga Jangam converted into Saivam and Veerasaivam. The term Jangam was invented by Lord Shiva and his followers established that the Jangam word is wandering long before the second half of the third millennium B.C. Shiva, a tribal leader of South India, fought against the Sanathana way of life and succeeded his faith in the entire South India, later it was spread over North-India. Adi-Shankara Charya

⁴⁵³ David. N. Lorenzen (2004) Religious Movements in South Asia 600-1800, Oxford University Press, New Delhi, P.346

follower of Shiva started Saivism in South India named Jangam.⁴⁵⁴ He targeted tribes for Brahmanization through **Saivism**. Like Saivism, Vaishnavism early developed with its own separate philosophy. 12th Century Vira-Shaivam started, the Vira-Saivas (stalwart) are distinguished from three other Saivas viz; (1) the Samanya and (2) Misra who worship Vishnu as well as Shiva and (3) the Suddha Saivas who worship Shiva only but do not wear linga.⁴⁵⁵

A section of a Beydar tribe, become gradually converted to Hinduism, like the Saivites and Vaishnavites later into Vira-Saivam, abandoning their tribal designation. This is what has happened among the Beda Jangam of Deccan and Mysore. Here a pure Dravidian race has lost their original language and now speaks only Telugu; they worship Hindu gods in addition to their own and the more advanced among them employ Jangam priests as their family priests.

They still retain a set of totemistic exogamous sub-divisions closely resembling those of the Beydar and the Chenchus. But they are beginning to forget the totems which the names of the sub-divisions denote, and the names themselves will probably soon be abandoned in favour of more aristocratic designations. The tribe will then have become a caste in the full sense of the word, and will go on stripping itself of all customs likely to betray its members will alone survive. With their transformation into a caste, the Bedar were stricter to modify their physical type by intermarriage with other races. This community comprises a small number of castes who commenced life as religious sects founded by philanthropic enthusiasts who, having evolved some metaphysical formula offering a speedier release from the tedium vitae which oppresses the east, had further persuaded themselves that all men were equal, or at any rate that all believers in their teaching ought to be equal within the Jangam. As time went on the practical difficulties of

⁴⁵⁴ Monier Williams (1891) Brahmanism and Hinduism, 4th ed. Macmillan and Co., New York, P.89

⁴⁵⁵ Vaidya.C.V. (1926) History of Medival Hindu India, Vol. III, Chintaman Vinayak Vaidya, Poona, P.422

realizing this ideal forced themselves upon the members of the sect; they found their company becoming unduly mixed; and they proceeded to reorganise themselves on the lines of an ordinary caste within the Jangam.

A notable instance of this tendency to revert to the normal type of Hindu society is to be found in the present condition of the Virshaiv caste of Bombay, Mysore, Hyderabad of Southern India, which numbers 2,900,000 adherents, founded as a sect in the twelfth century by a reformer who proclaim the doctrine of the equality of all who received the eightfold sacrament ordained by him and wore on their persons the mystic phallus emblematic of the god Siva. The Lingayat community had begun by the close of the 12th century to develop endogamous sub-castes based upon the social distinctions which their founder had expressly abjured. At the 1871 Madras Census, the process of transforming the sect into a caste had advanced still further. In a petition presented to the Government of India the members of the Lingayat community protested against the "most offensive and mischievous order" that all of them should be entered in the Census reports as belonging to the same caste, and asked that they might be recorded as Virshaiv Brahmins, Kshatriyas, Vaisyas, or Sudras, as the case might be. It would be difficult to find a better illustration of the essentially particularist instinct of the Indian people, of the aversion with which they regard the doctrine that all men are equal, and of the growing attraction exercised by the aristocratic scheme of society which their ancient traditions enshrine. The legend of the four original castes may have no historical foundation, but there can be no question as to the spread of its influence or the strength of the sentiment that it inspires.

The Beda (Budga) Jangam caste was formed by changes in its tribal customs. The formation of new Jangam castes as a consequence of the neglect of established usage or the adoption of new ceremonial practices or secular occupations has been a familiar incident of the Jangam caste system from the earliest times. There are several types of Jangam and Jangam artists like Palakaseema

Jangam, Madakaseema Jangam, Molaka Jangam, Gudiseti Jangam, Gudeti Jangam.⁴⁵⁶ For more types of Jangams see Table-I.

The name Jangam⁴⁵⁷ is popularised as a Saivite order of wandering religious mendicants by begging. There are Jangams of the priestly class or gurus of the **Saivite** sect of Lingayats. The Jangam is said to be so called because he wears a movable emblem (*lingam kayyaa*) of Siva (*Jana gama*, to come and go) in contradiction to the Sthawar or fixed emblems found in temples. But there are Jangams without wearing the movable emblem. They wear the *Lingam* or Phallic sign of Siva either about the neck or loins in a little casket of gold, silver, copper or brass. As the *lingam* is supposed to represent the god and to be eternal, they are buried and not burnt after death, because the *lingam* must be buried with them and must not be destroyed in the fire.⁴⁵⁸ The caste is generally known as *Jangala* or Jangam, but the caste men call themselves Pakanati Jangalu, Settigalu, Balija Jangalu, Mangali Jangalu, Vira-Saiva Jangalu and so on. They affix the title of setti, pakanti, Beda, Vaduga etc. to their original caste names. The word Jangalu is the Telugu word for Kannada Jangala. In the Tamil countries, they are called Jangam Andies,⁴⁵⁹ and in the Bombay presidency, they were called Lingayat.

Presently, Jangam is not a single caste, it is the collection of castes and tribes. Jangams are generally called lingayat sect or vira-saiva Lingayat, Jangama is the vernacular term commonly used for a group of Jangam castes, which means mobility and a collection of groups, who are priestly Jangams, wear lingam, dominant castes and pure-vegetarians in the Lingayat sect who are initially converted into the Lingayat religion from the Sudras and other caste groups, were persecuted who were converted from *Ati-Sudras* (untouchables) by

⁴⁵⁶ Battu Ramesh (2010) Pagati Vesha Kalakarulu (Telugu) Potti Sriramulu Telugu University, Warangal, P.8

⁴⁵⁷ Russel, R.V. (1916) the Tribes and Castes of The Central Provinces of India, Vol.III, Macmillan and Co. Ltd., P.222

⁴⁵⁸ Ibid, P.223

⁴⁵⁹ Ananthakrishna Iyer. L.K. (1930) the Mysore Tribes and Castes, Vol.III, The Mysore University, Mysore, P.468

considering as impure people and *Adivasis* (tribes) looked down below the untouchables who are beggars, folk-singers, hunter-gatherers and non-vegetarians. These were recruited from the caste Hindus, depressed castes and aboriginal communities which became Mala Jangam, Madiga Jangam. Kapu Jangam, Boya Jangam, and Kamsala Janga are recruited from caste Hindus and Beda Jangam, Budiga Jangam, Vaduga Jangam, Jangam Padaram (hill pandaram) were from the tribes, but no education, advancement and prosperity improved among the “Tribal Jangams” being considered by Brahmins to be heretical, because opposed to their superstitions, learning is not very general among the Jangam who belonging to the Telugu people, but some of them are men of superior attainments acquired education, and possess a liberality of mind which is remarkably pleasing,⁴⁶⁰ a detailed list of Jangam caste-divisions given with Table-I.

The Jangam (from Brahmins) merely used tribes as numbers, but they did not give any socially status, and lower down, they became beggars, subsequently untouchables. The tribes were used to propagation of principles of vira-saivism through their folk tales by begging. There are several types of upper caste beggars having social hierarchy among the Lingayat Beggars.

Vira-Shavam has two main divisions (1) Aradhyas (consisting of Brahmins and not married) (2) Jangams (consisting of all the Sudras and depressed castes and they married) the second division within the Jangams there is the number of subdivisions. But Suddha Saivas are not included in the Vira-Shavam, they are separate from Vira-Shavam.

⁴⁶⁰ Brown. C. P. (1840) A Grammar of the Telugu Language, Vepery Mission Press, Madras, P.iv

THE VIRA-SAIVA JANGAM OF THE BEGGARS AND PRIESTS:

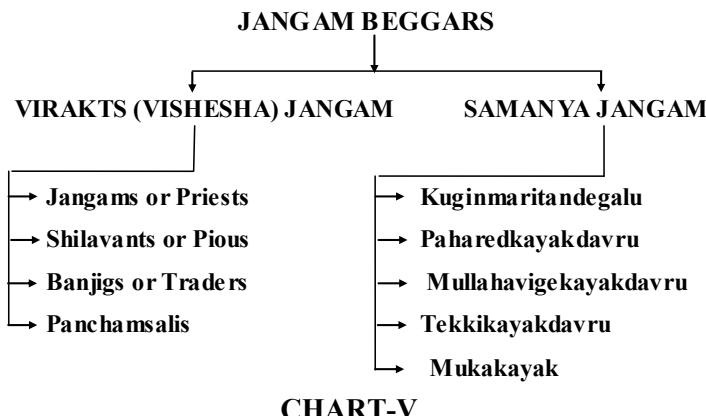


CHART-V

Again the Lingayats may be roughly grouped into four great classes, Jangams (Priests), Shilvants (Pious), Banjigs (Traders), and Panchamsalis. The Jangams are generally divided into *Virakts* (Celibates), *Samanyas* (common Jangams). *Ganacharis* (managers and mathatis or beadles), *Virakts*, are the highest class of Jangams dedicated themselves to celibacy, and are not allowed to celebrate marriages. The *Samanya Jangam* is the ordinary Jangam, who has had the *attainment* or initiation performed on him. He is a married man, who conducts marriages, begs, serves in a temple, or lives by agriculture. Besides the regular samanya Jangams, five classes of Jangams live by begging among upper caste lingayat beggars. The first, *Kuginmaritandegalu*, begs a bell all day long; the second, *Paharedkayakdavru*, begs from door to door, ringing a bell; the third, *Mullahavigekayakdavru*, who in the presence of lingayats, stands on a pair of wooden shoes, in whose soles are nails with their points up, and does not come out of the shoes till he is paid whatever sum he is pleased to ask. The fourth, *Tekkikayakdavru*, throws his arms around the man and does not leave hold until he is paid something;

and the fifth, Mukakayak is silent, and feigns dumbness.⁴⁶¹ These are true lingayats and not the affiliated or half Lingayats. The Beda (Budga) Jangams, was not in this beggars category (hierarchy), they are hunters and a flesh-eating community they were not given any recognition or social status in the lingayat religious Jangams or Jangam beggars, simply Beda (Budga) Jangam numbered as Jangam class, not comes under the above classification.

The Beda Jangam is another homogenous sect from the Beda (Bedar) tribe and is a heterogeneous clan of the Chenchu having special skills in ballad folk singing, unique singers have several unique and advanced skills in folk art. The present-day Beda (Budga) Jangam is so progressive community that got an opportunity to embrace into the Lingayat (Veera-Saivam), to propagate its notions through their folklore, but they were suppressed in the name of their hunting habit. Jangam literally means 'Motion' and Jangms are regarded as living symbols of Shiva adi-dravidian god, before their conversions into Vira-Saivism they were the worshippers of Shiva. The Chenchu and Bedars were aborigines even before Dravidian settlements in the South India. The concept of Jangam is necessarily a concept of Vira-Saivism. According to the Gazetteer of Bombay presidency (Kannada), the Jangams were priests to the Lingayat sect. Begging is the main source to lead their life. Census, 1901⁴⁶² defined the Jangam as a priest to the lingayat sect. Many Jangams are priests to Sudras who are not lingayats, whereas others are merely religious beggars in the Vira-Saiva religion named as Jangam, but several people recruited from the Sudras, caste Hindus, depressed castes and the tribes, they have not acquired any social status among the Jangam. The Jangams recruited from tribes lost their tribal identity as Tribal Jangam. According to Dr. J.M. Kumarappa,⁴⁶³ these people are

⁴⁶¹ James. M. Campbell (1884) Gazetteer of Bombay Presidency, Bijapur, Vol.XXIII, Govt. Central Press, Bombay, P.220 & 221

⁴⁶² Francis.W. (1902) Census of India, 1901, Madras, Vol.XV, Part-I, Govt. Press, Madras, P. 157

⁴⁶³ Kumarappa. J.M. (1945) Our Beggar Problem How to Trackle it, Padma Publications Ltd, Bombay, P.12

“**Tribal Jangams**” and far different from either the genuine or bogus religious mendicant is the tribal beggar. These tribes move about from place to place singing and reciting poems, and begging.

Beda Jangam, Budga Jangam, Budgi Jangam, Churka Jangam, Pusala Jangam, Mandula Jangam, Uperadu Jangam, Mala Jangam, Madiga Jangam, Nakka Jangam newly were formed, they are the heterogeneous sub-groups of Jangam community of Vira-Saivam, separately having their own traditions, beliefs and customs. They are generally called Jangam as stated in available ethnographic notes on Mala Jangam. As per the Karnataka Gazetteer on Beda Jangam and Budga Jangam, they are professional ballad singers, called Telugu Jangamaru.⁴⁶⁴ Telugu Jangams are non-Kannadigas who speak Telugu but they have sung ballad songs of Kannada.⁴⁶⁵

The word Jangam is a reference to the Lingayat religion, Basavanna started the movement against orthodox Hinduism and religious practice where, people are treated unequally based on caste, colour, sex, birth and **social status** etc., the movement was started for equality among the lingayat with only one identity called *Jangam*. People from the caste Hindus and tribes were joined into the movement as Jangams, by converting into the lingayat faith including Brahmins at later stage, Naidu, Velama, Sale (**padma sale**), Chakali, Kapu, Bania, Gouda, Kummari, Mangali, Beda, Bedar, Koya, Balija so on embraced into Vira Saivam. For more details see the heterogenous division of Jangams in Table-I.

After the death of Basava the founder of Vira-Saivam, the lingayat sect was disintegrated and sub-divided into various castes within the Jangam group. Among the lingayat religion originated the casteism same as the Hindu religion, and orthodox castes have emerged, where castes are doubled like *Appa Lingayath*,⁴⁶⁶ Vira-Saiva Lingayat, Lingayat Silavanth, Malli Lingayat, Lingayath Gurao, Lingayath Sonar, Lingayath Hajam, Vani Lingayath,

⁴⁶⁴ Suryanath.U. Kamath (1983) Karnataka Gazetteer, Part-II, Parishree Printers, Bangalore, P. 916

⁴⁶⁵ Ibid, P. 917

⁴⁶⁶ Mirza Mehdy Khan, Census of India Report-1901, Hyderabad, Vol. XXII, Part-I, P.336 & 422

Lingayath Bania, Lingayath Naidu, Lingayath Vokkalinga, Lingayath Koloi, Lingam Balija, Mala Jangam, Madiga Jangam, Beda Jangam, Budga Jangam.⁴⁶⁷ For Jangam caste divisions see Table-I.

Lingayath religion within it, there was a number of Jangam subdivisions that occurred due to conversions or re-conversions of caste identity in the lingayat religion. ‘Tribal Jangam’ formed Like Ghanayaithi Jangam, Ganta Jangam, Uooravathala Jangam, Shiva Jangam, Eethakammala Jangam, Gudise Jangam, Mallikarjuna Jangam, Piriki Jangam.⁴⁶⁸ Pata Jangam, Chara Jangam.⁴⁶⁹ This claim is not supported by historical evidence. It is called in their oral tradition and culture that they originally came from the Eastern Ghats of *Nallamala* hills like *Baira* community in Tamil Nadu⁴⁷⁰ in search of a living and to escape religious persecution by Muslim rulers and converted into Lingayat or Vira-Saiva. Through preserving their culture and tradition; one can notice the regional influences on their culture, tradition and migration to various places.

Beda (Budga) Jangam and its historical connections were broken up by their conversions into Saivam to Vira-Saivam including Islam. Religious heads imposed restrictions on inter-dining and intermarriages. As per the J.C. Sharma migrants were of two categories. The first was of the people who completely served connection from their relatives. These persons are mainly who migrated due to the epidemic and political disturbances. The second category was of the people who are still maintaining marital and other relations with the people of the community in other parts of their residence. There are many pre-reasons to migrate this community other provinces, such as they migrated to advertise lingayat ideology through their traditional songs (*Kathalu*) in the course of their profession, acquired lands through to astonish of

⁴⁶⁷ Ibid, P.336-422

⁴⁶⁸ Venkatesham.N.R. (1995) Budige Jangangalu Basha, Sahitya Samskrutikala Parishilana, Divyadeepthi Prachuranalu, Hyderabad, PP.20-41

⁴⁶⁹ Census of India,1921, Hyderabad State, Vol. XXI, Part-I, P.251

⁴⁷⁰ Nagendra K.R. Singh (2006) Global Encyclopedia of the South Indian Dalit’s Ethnography, Vol.1, Global Vision Publishing House, P.69

their traditional songs (*Kathalu*) due to which they were settle at places where lands are acquired through gift, assignment and inams.

Another reason is for their settlement in various places due to marriage alliances within the community and inter-community. Beda (Budga) Jangam have *Marraya* culture, the bridegroom stays at the bride's house, due to which the Beda (Budga) Jangam community people settled in various places by which they broke down their relations with other places.

The Beda (Budga) Jangams was included in the scheduled caste list as per the Constitution of India, without scientific study by the government during the time of inclusion of communities into the scheduled castes and scheduled tribes list. It is only a general observation of the social, cultural and poverty conditions of certain communities brought together and included in the list of scheduled castes and tribes, accordingly prepared the lists by the provincial governments. Here, the most important aspect relating to the Beda (Budga) Jangams, representatives could know its process and inclusions at that time because of their animistic way of life. The community was voiceless, illiterate, and poverty at the time of the drafting of the constitution; they had no representatives to articulate themselves. Lack of representation from them, either government officials or political representatives not properly represented on their behalf to identify and declare this community as tribe, *Srish Chandra Choudhury vs. State of Tripura and Ors*⁴⁷¹ the Gauhati High Court made the observation that the concept of a scheduled tribe being constitutional and not historical will not depend on history alone. The relevant post-constitutional factors have to be taken into consideration.

Beda (Budga) Jangam entry No.4 **Hyderabad**, Part-X-HYD by the Constitution (Scheduled Caste) Order, 1950 dated 10.08.1950, and in the **Bandara District** of Central Province and Berar by the Government of India (Scheduled Castes) Order, 1936 dated 30.04.1936 the Jangam (Beda/Budga Jangam is included in the scheduled caste list. Usually, this community was called 'Budga

⁴⁷¹ AIR 1987 Gau 24

Jangam' in Andhra Pradesh, Telangana, Karnataka, and Maharashtra states. Though as per the Constitutional Order, legally the community has been called 'Beda (Budga) Jangam' within the community it is popularly known as '*Budga Jangam*'. They are called 'Bitchagallu' due to the profession of begging. They are historically referred to as 'Jangalu' by the local population in Andhra Pradesh, Telangana, Karnataka and Maharashtra. But they are culturally different from the '*Jangam*' caste as discussed above, who are referred to as '*Oora Jangam*' (*Jangam* of the village) while in contrast, culturally the people of the Beda (Budga) Jangams are referred to as '*Ooru avathala Jangam*' (*Jangam* residing outside the village).⁴⁷² They are referred to as '*Patamata Jangam*' in the north coastal Andhra Pradesh signifying their migration from the West. In Rayalaseema, they are referred to as 'Bichapollu' (Beggars). Ordinarily, they speak Telugu language or the local language but they do have their own language (dialect) which does not have a script (*lipi*). They use specific names for certain words. For example, they call a respectable person as '*Mankadu*' (upper caste person).⁴⁷³

Basavanna's fundamental tenet is the abolition of caste and treats all men and women equally by birth.⁴⁷⁴ The culture and customs of the Jangam are different from Hindus in their practice, they wear lingam and they do not conduct the sacred ceremony of Upanayana (second birth ceremony). They practice the Tera system, cross-cousin marriages, they use betel leaves for their marriages, and widow remarriages are allowed. They have a practice of burying their dead, they bury their dead sitting up and they deny the authority of Brahmans. They do not recognize the law relating to the defilement of women's periodical ailments and cleanliness has given rise to Hindu.⁴⁷⁵ They have only one god "Shiva", and they allow

⁴⁷² Sharma. J.C. (2021) Chairman of One Man Commission, Part-II on Inclusion of Beda (Budga) Jangam Community under Scheduled Castes Category, Govt. of A.P., Foreword, P.18

⁴⁷³ Ibid, P.18

⁴⁷⁴ Russell. R.V. (1975) the Tribes and Castes of the Central Provinces of India, Cosmo Publications, Delhi, P.244

⁴⁷⁵ Ibid, P.246

them to worship local goddesses. They believe there is only one caste “Jangam”. Therefore, according to their belief the “Jangam is a caste” and “Lingayat is a religion”, finally it is called as Vira-Saiva Lingayat, among them upper caste people are called Jangam Virashiva in some parts of Karnataka they called Vira-Saiva Jangam. The ultimate result has been that the Lingayat have themselves become a caste.⁴⁷⁶ Later they were sub-divided into several heterogeneous Jangam castes. Jangam collection of castes, were many lower castes, especially Panchalas (Blacksmiths), Kurubas (Shepherds), and Dalits became Basavanna Followers.⁴⁷⁷ Panchamsalis or descendants of the original converts from Brahmanism and the Non-Panchamsalis or later converts. The latter converts are further subdivided into a number of groups, apparently endogamous. Converts of each caste becoming Lingayat form a separate group of their own, severing their connection with the parent caste.⁴⁷⁸

Conversion literally means a change of faith. In this sense, conversion is not directly applicable or more particularly meaningful. Caste is not religion, but only a kind of social stratification based on certain attributes. In the Indian context, caste has always been more than religion because where Hinduism begins all caste ends or vice-versa cannot be easily distinguished. The rules of caste are rules of religion, one is buttress the other and both have sustained one another over centuries. It is futile to talk of Hinduism minus the caste system. In this case, it becomes reasonably clear why many of the indigenous movements, both rebellious and reformist, directed their attention on caste system organisation rather than Hindu religious susceptibilities in favour of emergent religious orders of different kinds such as Buddhism and Jainism. A vast majority of them, however, operated within the framework of the Hindu religion so that it was easy for them to get a following. The Marxist saying is ‘religion is an opiate’ to the people.

⁴⁷⁶ Ibid, P.244

⁴⁷⁷ Aya Ikegame (2013) Princely India Re-Imagined: A Historical Anthropology of Mysore from 1799 to the Present, Routledge, New York, P.84

⁴⁷⁸ Russell. R.V. (1975) the Tribes and Castes of the Central Provinces of India, Cosmo Publications, Delhi, P.244

It is only by appealing to the religious susceptibilities of the followers, leaders of certain movements can achieve success. Arya Samaj, Brahmo Samaj, Sikhism and even Vira-Shaivism adopted this strategy and converted people to their viewpoint and enrolled them as members of the sect. Their main intention was to bring about certain changes in the caste system, to replace an old set of values with a new set. But values die hard. Even the changed values gradually got transformed in the new system and became akin to old values in Hinduism. For instance, vegetarianism and teetotalism are cases in point. All the indigenous movements eagerly extolled the merits of such values.

There are several occupational groups which occupy distinct places in the hierarchy in lingayat, for though Basava was upright in condemning caste differences, untouchability and so forth, various groups which converted into Veera-Saivism succeeded in retaining occupational and previous caste status and consciousness for all the social intercourse.

There are Lingayat agriculturists, Businessmen, Oilmen, Tailor, Potter, Barber, and Washermen, to mention only a few occupational sub-castes. These groups are as crystallized as Hindu caste organization; Lingayats practice untouchability with reference to barbers, insofar as other sub-castes do not accept cooked food from them. Marriage and to some extent inter-dining is confined mostly to members of the same sub-caste. Veera-Saivism which rebelled against Brahmanical religious ideas and tried to replace them with more human and universal principles in due course itself succumbed to the Hindu castes' snobberies.

There are castes and sub-castes and hierarchical ranking. Some are superior and others are inferior among the rank and file of Lingayats. Thanks to the efforts of Basava and his followers, instead of containing the contagion of caste and untouchability it leads to their proliferation. The irony of fate, Veera-Saiva Mutts are innumerable as they serve to increase the narrow loyalties and sub-caste differences. The revolutionary reformist Anti-Brahmanical movement as it started once, today has come full circle and there is

no gainsaying of the fact. Vira-Saivism is writ large Hinduism despite its professed Anti-Brahmanical attitudes. Here some of the converted castes in Lingayat Vira-Saivam are discussed to know real facts of Vira-Saivam in the present day, for more details of caste divisions among the Lingayat see the Table-I of this book.

THE JANGAMS FROM THE UPPER CASTES:

To understand the caste division in the Vira-Saiva Lingayat religion, and conversions from the caste of Hindus, Jains, and Tribes into Vira-saivam, here discussed selected castes of Jangam religion.

VELAMA JANGAM: Velama Jangam is a Vira-Saiva identity they converted from their parent caste of Velama, as per the Census, 1881 in Sarkar and Ceded districts of Madras Presidency Velama Jangam population was 16 (7 male and 9 female).⁴⁷⁹ The Velamas are Sudras by caste, they spread over South India. The Census, 1881 Madras Velama population is 348061⁴⁸⁰ (174515 males and 173546 females) as they are sometimes called *Yelamas*, are a caste of agriculturists, who dwell in the Telugu country and Ganjam. The Velamas were it seems difficult to decide, some say they form a sub-division of the Balijas, but this they themselves most vehemently deny, and the Balijas derisively call them *Guna Sakala* (or Tsakal) *vandlu* (hunch-backed washermen).⁴⁸¹ Some Velamas say that they belong to the *Kammas*, but are divided from them as a consequence of a difference of opinion on the subject of *Gosha*, most Velama females being now kept in seclusion. [The Velama women are supposed to be Gosha, but, owing to poverty, the rule is not strictly observed]. Both Kammas and Velamas before they divided are said to have adopted gosha from the Muhammadans, but finding that they were thus handicapped in their competition with other cultivating

⁴⁷⁹ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol. IV, Govt. Press, Madras, P.332

⁴⁸⁰ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol. II, Govt. Press, Madras, P.146

⁴⁸¹ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. VII, Govt. Press, Madras, P.336

castes, it was proposed that the original custom of their ancestors should be reverted to.

Those who agreed signed a bond, which, being upon palm leaf (*kamma*), was called kamma, and from it, they took this name. The Velamas seem to have come south with the Vijayanagara kings, and to have been made *Menkavalgars*, from which position some rose to be Poligars. They are Adi or original Velamas, and the others are Padma Velamas.⁴⁸² Telugu Vellalas, but it seems very improbable that the Velamas and Vellas ever had any connection with one another. There were Kapu Velamas, Koppala Velamas, Ponneti Velamas, Yanadi Velamas, Guna Velamas, Racha (Raja) Velamalu are the Rajas at Bobbili, Venkatagiri, Pittapur, Nuzvid and Rachakonda, Vijayapuri and Devarakonda.⁴⁸³ They were called *Velama Nayakas*, Padma Nayakas, and Recharla Nayakas, they are sudras by social status and some of their caste men converted into vira-saivism called Velama Jangam.

KAPU JANGAM: Kapu Jangam is originally Kapus of Sarkar and Ceded district of Madras Presidency, present Andhra Pradesh, sometimes they were called Reddis, as per the Census, 1881 the Kapu Jangam population was 61 (35 males and 26 females).⁴⁸⁴ The Kapus or Reddis are agriculturalists and Sudra by caste, the largest caste in the Madras Presidency, numbering more than two million, according to Census, 1881 Madras Presidency their population was 1102274⁴⁸⁵ (555885 males and 546389 females) and the great caste of cultivators, farmers, and squires in the Telugu country. Great land-holding bodies in the Telugu districts, who were held in much respect as substantial, steady-going yeomen, and next to the Brahmans are the leaders of Hindu society and good substantial

⁴⁸² Ibid, P.337

⁴⁸³ Ibid, P.338

⁴⁸⁴ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.258

⁴⁸⁵ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.II, Govt. Press, Madras, P.142

ryots.⁴⁸⁶ Kammas, Kapus or Reddis, Velamas, and Telagas, all four of these large castes closely resemble one another in appearance and customs and seem to have branched off from one and the same Dravidian stock.⁴⁸⁷ The term Kapu means a watchman, and Reddi means a king. The Kapu or Reddi (Ratti) appear to have been a powerful Dravidian tribe in the early centuries of the Christian era, for they have left traces of their presence at various places in almost every part of India. Though their power has been down from time to time by the Chalukyas, the Pallavas, and the Bellalas, several families of Zamindars came into existence after the captivity of Pratapa Rudra of Warangal in A.D. 1323 by the Muhammadan emperor Ghiyas-ud-din Toghluk.⁴⁸⁸ They ruled and enjoyed several privileges as Nayakas or *Reddi Nayakas* in Telangana country. Some of their caste men were converted into Vira-Saivism and called Kapu Jangam, the Kapu Jangam has higher social status than the ordinary Kapu caste.

KOMATI JANGAM: Komati Jangam were originally Komati (*Bania*) caste, as per Census, 1881 Komati Jangam was 5 (3 male and 2 females) in Sarkar and Ceded area of Madras Presidency.⁴⁸⁹ This caste is called Vaishna Jangam Tamil region was 8 (5 males and 3 females) and called Wani Jangam in Bombay Presidency and Deccan. The Komatis form the great trading caste of the Madras Presidency. Komatis was 365715⁴⁹⁰ (184145 males and 184145 females), and are found in almost all the districts thereof. They are further found in the Mysore State, Bombay presidency, Berar, Central Provinces, and as far north-west as Baroda. Their wide distribution accounts for the great variety which prevails in the minor details of religious and social ceremonials. They are popularly

⁴⁸⁶ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. III, Govt. Press, Madras, P.223

⁴⁸⁷ Ibid, P.94

⁴⁸⁸ Ibid, P.223

⁴⁸⁹ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.264

⁴⁹⁰ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.II, Govt. Press, Madras, P.143

found in Hyderabad Deccan in almost all the districts.⁴⁹¹ They are found in Central provinces, in the central provinces Lingayats were not shown as a separate caste, and the only return of members of the sect is from the *Bania* caste, whose sub-castes were abstracted. Lingayat was recorded as a sub-caste by 8000 *Banias*, and these form a separate endogamous group.⁴⁹²

The name Komati has been derived in many different ways. By some it is said to be from Ko-mati, meaning fox-minded. This has reference to the cunning of the Komatis in business and is undoubtedly the outcome of their unpopularity with their customers. The phrase *Komatiguttu* (the secrecy of a Komati) is said to be a common one. Others say that it is from go-mati, meaning the possessor of cows, one of the ordained duties of Vaisyas being the protecting of cows. Others, again, say that it is from go-mati, meaning cow-minded. A modern redaction of the Kanyaka Purana, the sacred book of the Komatis, gives this derivation. According to this work, the Komatis did severe penance and were consequently invited to live in heaven. Their continued absence from this world gave rise to serious trouble, and Vishnu accordingly asked them to return thither for the good of mankind. They however refused to do so. The derivation of Ku-mati, meaning evil-minded, is grammatically impossible. The *Komatis* are said to have originally lived and still live in large numbers on the banks of the *Godavari* River. One of the local names thereof is Gomati or Gomti, and the Sanskrit Gomati would, in Telugu, become corrupted into Komati.⁴⁹³

The Komatis everywhere speak Telugu and are devoted to their mother tongue. There is a common proverb among them, Telugu theta, Aravam advance, meaning that Telugu is easy (has an easy flow), and Tamil is wretched. Of all Dravidian languages, Telugu is the sweetest and most musical. It is exceedingly mellifluous and

⁴⁹¹ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. III, Govt. Press, Madras, P.306

⁴⁹² Russell.R.V. (1975) the Tribes and Castes of the Central Provinces of India, Cosmo Publications, Delhi, P.245

⁴⁹³ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. III, Govt. Press, Madras, P.307

sounds harmonious even in the mouth of the most vulgar and illiterate. As a commercial caste, the Komatis have **a secret trade language** of their own, which is substantially the same all over the country. Komatis are a highly organised caste.⁴⁹⁴ They converted into Vira-Saivam called Komati Jangam, Komati Jangam's social status is high than the ordinary Komati, later they merged into their parent caste, and now there is no Komati Jangam separately.

VANI JANGAMU: The Vanias or Vanis, numbering Census of Bombay, 1901 was 352138 (183742 males and 168396 females) from the bulk of the trading castes of the Presidency excepting in the Karnataka and Southern Mahratta Country, where they are represented by Lingayat Banjigs. Vania, Vani or Banjig is a functional term meaning a trader and is applied to members of other castes who are traders by occupation. All three terms are derived from the Sanskrit Vanij a trader, Vania being Gujarati, Vani Marathi and Banjig a Kanarese term. Vanias are called Baniyas and sometimes Vanis.⁴⁹⁵ They are also Lingayats by the religion called Vani Jangamu or Wani Jangalu. As per the Sherring⁴⁹⁶, they are descended from Vaisya ancestors and illicit intercourse with superior sudra. There are five divisions of the caste, namely (1) Jangam (Vani-Jangam), (2) Pancham-Vani, (3) Bangar-Vani, (4) Tilali-Vani, and (5) Gulvi-Vani (Gowli).

BALIJA JANGAM: Balija Jangam is not a single caste it was a collection of castes, several castes were formed as Balijas like Pusala, Kapu, Gajula etc., the original caste is Balija which they embraced as Balija Jangam, Census, 1881 they were 32 (11 males and 21 females) enumerated in Sarkar and Ceded districts of Madras Presidency and they also recorded in Deccan. Balija is a separate trading community, their population was 780732⁴⁹⁷ (386253 males

⁴⁹⁴ Ibid, P.308

⁴⁹⁵ Enthoven. R. E. (1922) the Tribes and Castes of Bombay, Vol. III, Govt. Central Press, Bombay, P.412 & 413

⁴⁹⁶ Sherring. M.A. (1879) Hindu Tribes and Castes, Vol.II, Thacker, Spink and Co. Calcutta, P.190

⁴⁹⁷ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.II, Govt. Press, Madras, P.140

and 394479 females), they are located in Mysore, Tamil Nadu, Bombay and Andhra Pradesh of south India, now they spread entire south India, they are traders and agricultural, they are sub-divided into various identities as Lingam, Gazula, Vala, Chetti, Gandavallu, Panchama, Telugu, Ralla, Pagadala, Pusala, Racha, Vyasa, Jakkula, Adapapa, Santa Kavarai, Ravut, Tota, Oolligadda etc., they are first converters into Vira-Saivam, therefore they are placed socially in the highest rank. The Balijas are described as the chief Telugu trading caste, scattered to have two main sub-divisions, Desa (Kota or a fort) and Peta (street). The Desa includes those, whose ancestors are supposed to have been the Balija (Nayak) kings of Madura, Tanjore and Vijayanagar, or provincial governors in those kingdoms; and to the Peta belong those, like the Gazulu (bangle sellers) and Perike (salt sellers), who live by trade in the Tamil districts. Balijas are known as **Vadugans** (Telugu People) and Kavarais. However, not admitted by other castes, who say that Balijas are an offshoot of the Kammas or Kapus, Reddi or that they are a mixed community recruited from these and other Telugu castes.⁴⁹⁸ They feel that their social status is lower than the Balija Jangam, who was not converted into Vira-Saivam.

MARATHA JANGAM: Marathi Jangam as per Census, 1881 was 19 (10 males and 9 females) they were also recorded in Deccan. Marathas are found in every district of the Madras Presidency, according to Census, 1901 in the South Canara (31351), Salem (7314), Tanjore (7156), and Bellary (6,311), It was recorded, in the Madras Census, 1891, that “the term Marathi denotes the various Marathi non-Brahman castes, who came to the south either as soldiers or camp followers in the armies of the Marathi invaders; but in South Canara, the caste is most numerous, it appears to be the same as Are, a class of Marathi cultivators. Of the total number of 65961, as many as 40871 have returned Marathi as both caste and sub-division. The number of sub-divisions returned by the rest is no

⁴⁹⁸ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.134

less than 305, of which the majority is purely Dravidian, and the names have been used in their occupational sense.⁴⁹⁹

Marathi, as a caste name, is somewhat open to confusion, and it is probable that many people of various castes, who speak Marathi, are shown as being of that caste. The true Marathi caste is said to have come from Goa, and that place is the headquarters. The caste is divided into twelve wargs or Bali, which are exogamous subdivisions. Caste disputes are settled by headmen called **Hontagaru**, and allegiance is paid to the head of the Sringeri math. They eat fish and flesh and they use alcoholic liquors. They speak either the ordinary Marathi or the Konkani dialect. The Marathis of South Canara call themselves *Are* and *Are Kshatri*.⁵⁰⁰ During their migrations some of their caste men converted into Vira-Saivam became a Jangam (Marathi Jangam).

JANGAM ANDIS: Jangam Andis are the Andi caste in Tamil country. Andis is recruited from all classes of Sudras formed as Andis, they are 69281⁵⁰¹ (32928 males and 36353 females) and they consequently have various sub-divisions which are named after the caste to which members of each originally belonged, such as the **Jangam Andis**, meaning beggars of the Jangam caste, and the **Jogi Andis**, that is, Andis of the Jogi caste. Andi is in fact also a generic term. All Andis are not beggars however, some are bricklayers, and others are cultivators. All of them eat meat and drink alcohol. Andis is summed up as beggars who profess the Saiva faith. It is noted that “in its ordinary acceptance the word Andi means houseless beggars, and is applied to those who profess the Saiva faith. They go out every morning, begging for alms of uncooked rice, singing ballads or hymns. They play on a small gong called semakkalam with a stick, often carry conch shell, which blow are given to drinking.”⁵⁰²

⁴⁹⁹ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. V, Govt. Press, Madras, P.14

⁵⁰⁰ Ibid, P.15

⁵⁰¹ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol. IV, Govt. Press, Madras, P.30

⁵⁰² Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.47

Brahman, an honourable profession, to which no sort of shame attached, Manu says a Brahman should constantly shun worldly honour, as he would shun poison, and rather constantly seek disrespect as he would seek nectar, every Brahman youth was required to spend part of his life as a beggar.⁵⁰³ Andis are Tamil beggars, they are inferior to Pandarams, but the two terms are in practice often indiscriminately applied to the same class of people.

JANGAMA PANDARAM: Jangam Pandaram is originally Pandaram caste, there were 6 (3 males and 3 females). Pandarams are usually Vellalas by Caste.⁵⁰⁴ Their number was 56540⁵⁰⁵ (27822 males and 28718 females). The Pandaram seem to receive numerous recruits from the Saivite Shudra castes, who choose to make a profession of piety and wander about begging. They are in reality very lax in their modes of life, often drinking liquor and eating animal food furnished by any respectable Sudra. They often serve in Siva temples, where they make garlands of flowers to decorate the lingam and blow brazen trumpets when offerings are made, or processions take place. Tirutanni is one of the chief places in which they congregate. As being the name rather of an occupation than a caste, and is used to denote any non-Brahmanical priest.⁵⁰⁶ A caste of non-Brahmans known as Tirumanjana Pandarams, fetch it every day from the Cauvery River. They say that they are descended from an Aryan king, who came to the good with the hope of getting rubies from him.⁵⁰⁷

The Pandaram is used both as the name of a caste and of a class composed of recruits from various castes. Pandaram caste is composed of respectable people who have settled down as land-holders, and of Sanyasis and Priests of certain *matams*, and managers of richly endowed temples. The caste Pandarams are

⁵⁰³ Ibid, P.45

⁵⁰⁴ Ibid, P.46

⁵⁰⁵ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.33

⁵⁰⁶ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. VI, Govt. Press, Madras, P.45

⁵⁰⁷ Ibid, P.45

staunch Saivites and strict vegetarians. Those who lead a celibate life wear the lingam. They are said to have been originally Sozhia Vellalas, with whom intermarriage still takes place. They are initiated into the Saivite religion by a rite called Dhikshai, which is divided into five stages, viz., Samya, Nirvana, Visesha, Kalasothanai, and Acharya Abhishekam. The caste Pandaram has two divisions, called Abhisheka and Desikar, and the latter name is often taken as a title.⁵⁰⁸

The mendicant Pandarams, who are recruited from various classes, wear the lingam and do not abstain from eating flesh. The Lingayat Pandaram differs in many respects from the true Lingayats. The latter respect their Jangam and use the sacred water, in which the feet of the Jangam are washed, for washing their stone lingam.⁵⁰⁹ A class of people called hill Pandarams are described as miserable beings without clothing, implements, or huts of any kind, living in holes, rocks, or trees. They bring wax, ivory (tusks), and other produce to the Arayans, and get salt from them. They dig roots, snare the ibex (Wild Goat, *Hemitragus Hylocrius*) of the hills, and jungle fowls, and eat rats and snakes, and even crocodiles found in the pools among the hill streams.⁵¹⁰

KURUBA JANGAM: Kuruba Jangam was 24 (15 males and 9 females) in Sarkar and Ceded district of Madras Presidency.⁵¹¹ Kurubas are Kuruma in the Deccan, their number was 180557⁵¹² (91626 males and 88931 females). Many of the Kurubas wear charms in the form of a string of black sheep's wool, or thread tied around the arm or neck, sometimes with sacred ashes wrapped inside, as a vow to some minor deity. A priest wore a necklace of rudraksha beads, and a silver box, containing the material for making the sacred marks on the forehead, pendant from a loin string.

⁵⁰⁸ Ibid, P.46

⁵⁰⁹ Ibid, P.46

⁵¹⁰ Ibid, P.50 & 51

⁵¹¹ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.272

⁵¹² Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.II, Govt. Press, Madras, P.143

His child wore a similar necklet, a copper ornament engraved with cabalistic devices, and a silver plate bearing a figure of Hanuman, as all his other children had died, and a piece of pierced pottery from the burial ground, to ward off whooping cough, suspended around the neck.⁵¹³

Some of the Kurubas are petty land owners, raising crops of cholam, rice, etc. Others are owners of sheep, shepherds, weavers, cultivators, and stone masons. The manufacture of coarse blankets for wearing apparel is, to a very large extent, carried on by the Kurubas. In connection with this industry, I may quote the following extracts from my Monograph on the woollen fabric industry of the Madras Presidency.⁵¹⁴

They are manufactured of various qualities, from the coarse elastic crumbly used in packing raw cotton, priced about six annas, to a fine kind of blanket, priced Rs.6 to 8. Kurubas, whose profession is blanket weaving, preliminary operations are performed by the women, and weaving is carried out by the men, who sit, each in his own pit, while they pass the shuttle through the warp with repeated applications of tamarind paste from a pot at their side.⁵¹⁵

Kuruba is a derivative of Canarese root *kuru*, Sheep (of Tamil *Kori*); but it has been objected to this that the Kurumbas were not originally a pure shepherd tribe, and it is contended that the particular kind of sheep called *Kori* is so-called because it is the sheep of the Kurumbas. Again, the ancient lexicographer of the Tamil language, Pingala Muni, defines Kurumban as Kurunila Mannar, or petty chieftains. But the most common derivation is from the Tamil *kurumbu*, wickedness so Kurumban means a wicked man. With this may be compared the derivation of Kallan from *kalavu*, theft, and the Kallans are now generally believed to have been closely connected with, if not identical with the original Kurumbas. On the other hand, the true derivation may be in the other direction,

⁵¹³ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. IV, Govt. Press, Madras, P.134

⁵¹⁴ Ibid, P.134

⁵¹⁵ Ibid, P.135

as in the case of the Slavs. The language of the Kurumbas is a dialect of Canarese, and not of Tamil, as stated by Bishop Caldwell. It resembles the old Canarese. Concerning the affinities of the Kurubas, they are the modern representatives of the ancient Pallavas, who were once so powerful in Southern India. In the seventh century, the power of the Pallava kings seems to have been at its zenith, though a very little trace of their greatness now remains; but, soon after this, the Kongu, Chola, and Chalukya chiefs succeeded in winning several victories over them, and the final overthrow of the Kurumba sovereignty was effected by the **Chola King Adondai** about the eighth century A.D., and the Kurumbas were scattered far and wide. Many fled to the hills, and in the Nilgiris and Wynad, in Coorg and Mysore, representatives of this ancient race are now found as wild and uncivilized tribes.⁵¹⁶

BESTHA JANGAM: Bestha caste in the Hindu religion is a fishing community in Andhra Pradesh, Tamil country, and Karnataka, they speak Telugu and Sudra in social status, whoever converted into vira-saivam they called Bestha Jangam they are later converts into vira-saivam.

TELAGALA JANGAM: The Caste Telaga is equal to Vadugar, they were 609138⁵¹⁷ (299850 males and 309219 females). Telaga is a generic term applied to Munnurs and Mutrasis and also to the classes that are sprung from them. But the term particularly denotes the aggregate of individual units derived by crossing between members of different castes and united together by bonds of mutual interest and sympathies. Thus the illegitimate offspring of Kapu, Mutrasi, and Munnur women by the members of higher castes, the progeny of such girls of agricultural and pastoral classes as are dedicated to temples and being debarred from marriages, have taken to prostitution, the issues of girls who are sold in rich families, or to dancing girls and brought up as prostitutes, all these have been included among Telagas. Some of them converted into Vira-Saivam

⁵¹⁶ Ibid, P.138

⁵¹⁷ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.II, Govt. Press, Madras, P.146

become Telagala Jangam,⁵¹⁸ Telaga Jangam have higher social status than the ordinary Telaga caste.

THE JANGAMS FROM THE FUNCTIONAL CASTES:

KAMSALA JANGAM: The Kamsalas (goldsmiths) or as they are sometimes called, Kamsaras, are the Telugu equivalent of the Tamil Kammalans, their population was 298370⁵¹⁹ (182632 males and 115738 females). They are found northward as far as Berhampore in Ganjam. According to tradition, as narrated in the note on Kammalans, they immigrated to the districts in which they now live on the disruption of their caste by a certain king. The Kamsalas of Vizagapatam, where they are numerically strong, say that, during the reign of a Chola king, their ancestors claimed equality with Brahmins. This offended the king, and he ordered their destruction. The Kamsalas fled northward, and some escaped death by taking shelter with people of the *Ozu* caste. As an acknowledgement of their gratitude to their protectors, some of them have *Ozu* added to their house names e.g. Lakkozu, Kattozu, Patozu, etc.⁵²⁰

The Kamsalas have territorial sub-divisions, such as Murikinadu, Pakinadu, Dravida etc. Like the Kammalans, they have five occupational sections, called panchalas. Kamsali (Goldsmiths), Kanchari or Musari (Brass-smiths), Vadrange (Carpenters), and Kasi or Silpi (Stone-masons). They recognize two main divisions, called Desayi (indigenous) and Turupusakas (eastern) or immigrants from Vizagapatam. Thus, Sanathana is the Iron, Sanaga, the wood, Abhonasa, the brass, Prathanasa, the stone, and Suparnasa, the gold gotra. Intermarriage takes place between members of the different sections, but the goldsmiths affect a higher social status than the blacksmiths and do not care to inter-dine or intermarry with them. They have taken to calling themselves Brahmins and have adopted

⁵¹⁸ Syed Siraj Ul Hassan (1920) the Castes and Tribes of H.E.H. the Nizam's Dominions, the Times Press, Bombay, P. 604

⁵¹⁹ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.21

⁵²⁰ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. III, Govt. Press, Madras, P.131

Brahmanical gotras and the Brahmanical form of marriage rites. They quote a number of well-known verses of the Telugu poet Vemana, who satirized the Brahmans for their shortcomings and refer to the Sanskrit *Mulastambam* and *Silpasastram*, which are treatises on architecture. They trace their descent from Visvakarma, the architect of the gods. Visvakarma is said to have five sons, of whom the first was Kammaracharya. His wife was Surelavathi, the daughter of Vasishtha. The second was Vadlacharyaudu, the third was Rudra or Kamcharcharya of the Abhavansa gotra, whose wife was Jalavathi, the daughter of Paulasthya Brahma. The fourth was Kasacharyudu, of the Prasnasa gotra, The fifth was Agasalacharya or Chandra of the Suvarnasa gotra, whose wife was Saunati, the daughter of Bhrigumahamuni. Visvakarma had also five daughters, of whom Sarasvathi was married to Brahma, Sachi Devi to Indra, Mando Dari to Ravana, and Ahalya to Gauthama. Since they were married to the devatas, their descendants acquired the title of Acharya.⁵²¹ According to C.P. Brown, they were converted into Vira-Savam to become Jangam, they were called Kamsala Jangam.

KANCHARI JANGAM LINGAHARI: 15 (4 males and 11 females).⁵²² Kanchara or Kanchera and Kanchari (Brass-smiths), are names of the Telugu section of metal-workers.⁵²³ Kanchu (bell-metal) is one of the subdivisions of the Visvakarma group called *Viswa-Brahmin* consisting of five occupational divisions as Panchala.

MANGALA JANGALU: The Mangalas and Ambattans are the barber castes, 342835⁵²⁴ (170524 males and 172311 females), and are probably of identical origin, but like the potters, they have, by difference of locality, separated into Telugus and Tamilians, who do not intermarry. Both are said to be the offspring of a Brahman by a

⁵²¹ Ibid, P.143

⁵²² Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.278

⁵²³ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.III, Govt. Press, Madras, P.159

⁵²⁴ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.37

Vaisya Woman. The Telugu name is referred to the word Mangalam, which means happiness and also cleansing and is applied to barbers because they take part in marriage ceremonies and add to the happiness on the occasion with the melodious sounds of their flutes (nagasaram), while they also contribute to the cleanliness of the people by shaving their bodies. The Telugus are divided into the Reddibhumi, Murikinadu, and Kurichinadu subdivisions, and are mostly Vaishnavites. They consider the Tamilians as lower than themselves, because they consent to shave the whole body, while the Telugus only shave the upper portions. Besides their ordinary occupation, the members of this caste pretend to have some knowledge of surgery and of the properties of herbs and drugs.⁵²⁵ Mangalas are also called *Bajantri* (musicians), *Kalyanakulam* (marriage people), and Angarakudu.⁵²⁶ Now this caste people are calling themselves “*Nai-Brahmins*”. Members of the castemen converted into Vira-Saivam called Mangala Jangam in Telugu as well as Tamil counties. As per Kancha Ilaiah, they were the fathers of modern medicine (social doctors).⁵²⁷

ODAR JANGAM: The Odaris or Vadaris are Tulu-speaking potters in the South Canara district. Those who have abandoned the profession of potter call themselves Mulia, as also do some potters and those who are employed as *pujaris* (priests) at bhoothasthanas (devil shrines). In many cases, the headman combines the duties of that office with those of pujari and is called Mulia. Otherwise, his title is Gurikara.⁵²⁸

The Canarese potters in South Canara, making pots, use the ordinary wheel, which is rotated by means of a long stick. The wheel of the Odaris is more primitive, consisting of a small disc, concave above, made of unburnt clay, fitting by means of a pebble pivot into

⁵²⁵ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. IV, Govt. Press, Madras, P.449

⁵²⁶ Ibid, P.449

⁵²⁷ Kancha Ilaiah (2009) Post-Hindu India, Sage Publications Pvt. Ltd, New-Delhi, P.86

⁵²⁸ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. V, Govt. Press, Madras, P.421

a pebble socket, which is rated by hand. Like other Tulu castes, the Odaris worship bhuthas, but also reverence Venkataramana.⁵²⁹ The caste men converted into Vira-Saivism by the influence of reforms of Hindu religious notions, which they called Oddar Jangam.

ODDAR JANGAM: 15 (8 males and 7 females).⁵³⁰ The Oddes or Voddas, who are commonly called Wudders, are 348075⁵³¹ (175342 males and 172733 females) and are summed up by H.A. Stuart, as being the navvies of the country, quarrying stone, sinking wells, constructing tank bunds, and executing other kinds of earthwork more rapidly than any other class, so that they have got almost a monopoly of the trade. They are Telugu people, who came originally from Orissa, hence their name. They are more temperate, they might be in very good circumstances, but, as soon as they have earned a small sum, they strike work and have a merry-making, in which all get much intoxicated, and the carouse conditions as long as funds last. They are very ignorant, not being able even to calculate how much work they have done, and trusting altogether to their employer's honesty. They are the open-hearted, good-natured, with loose morals, and no restrictions regarding food, but they are proud, and will only eat in the houses of the higher castes, though most Sudras look down upon them. According to the Census of Madras 1871, the Odders are described as being "the tank-diggers, well-sinkers, and road makers of the country who live in detached settlements, building their huts in conical or bee-hive form, with only a low door of entrance.

Occupational sub-divisions among the oddars are Kallu or Rati (stone workers) and Mannu (earth-workers), Manti or Bailu (open space), between which there is said to be no intermarriage. The endogamous subdivisions Natpuram and Uru (village men), Bidaru (wanderers), and Konga (territorial) were also returned. The Kallu Vaddas consider themselves superior to the Mannu Vaddas (earth

⁵²⁹ Ibid, P.421

⁵³⁰ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.289

⁵³¹ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.II, Govt. Press, Madras, P.144

diggers). Unlike the Kallu Vaddas, the Mannu Vaddas or Bailu Vaddas are a nomadic tribe, squatting wherever they can find any large earthwork, such as deepening and repairing tanks, throwing up embankments, and the like. The Mannu Oddes eat rats, porcupines, and scaly ant-eaters or pangolins.⁵³² Beri was given as a sub-caste, and Odderazu as a synonym for the caste name.⁵³³ The caste titles are **Nayakan, and Boyan**.⁵³⁴ It thus seems clear that, at some distant period, all the Boys and all the Oddars must have belonged to one homogeneous caste. Some of these caste men converted into Vira-Saivism; they were called Oddar Jangam.

PUSALA JANGAM: The Pusa (Beads) Pusala A Sub-division of Balija. A sub-division of the Yerukalas is known as Pusalavadu, or sellers of glass beads.⁵³⁵ In Telugu countries including Deccan, they are Pusala caste, sellers of beads and other household articles including women dressed and decorated items. They are identical to the Telugu Balija community, Saivites by religion and converted into Vira-Saivism they are called Pusala Jangam, now they have returned to their previous caste of Pusala.

SARADA JANGALU: 33 (13 males and 20 females).⁵³⁶ The Sharadakani or Sarada, another vagrant class of Telugu beggars who live by chanting songs in praise of Shri Ramachandra to the sound of two hollow brass rings called *Andalu* worn on the left thumb, and an *ektari* or one-stringed musical instrument held in the right hand. The story makes them the descendants of Jangams who took to eating flesh and drinking wine and were consequently degraded from their community. Socially they rank very low, eating pork, fowl, fish, rats, lizards and the flesh of animals which die a natural death, and drinking strong liquors. Only Malas and Madigas eat from the hands

⁵³² Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. V, Govt. Press, Madras, P.428

⁵³³ Ibid, P.427

⁵³⁴ Ibid, P.427

⁵³⁵ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. VI, Govt. Press, Madras, P.236

⁵³⁶ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.310

of the members of the caste. Members of this caste converted into Vira-Saivism became Sarada Jangalu.⁵³⁷

VIRA MUSHTI JANGALU: 83 (44 males and 39 females).⁵³⁸ Vira Mushti Sudra by caste 1300⁵³⁹ (696 males and 604 females) are in number. They are Lingayats, but do not, as a rule, wear the lingam, as it is the custom to postpone initiation until death when the *linga* is tied on the corpse by a Jangam before it is buried. Those who are initiated during life wear the linga suspended from the neck. The Vira-Mushtis seem to have several sub-divisions, Nagamallika, the Puccha Kaya, Triputa, and Ramadosa.⁵⁴⁰ They are in Vira-Saivism called Vira-Mushti Jangalu.

JOGI JANGAM: The Jogis, 8942⁵⁴¹ (4495 males and 4447 females), who are a caste of Telugu mendicants, are summed up by Mr H.A. Stuart was like Dasaris, itinerant jugglers and beggars. They are divided into those who sell beads, and those who keep pigs. They are dexterous snake charmers and pretend to have a profound knowledge of charms and medicine. They are very filthy in their habits. They have no restrictions regarding food and may eat in the house of any shudra. The jogis wander about the country, taking with them (sometimes on donkeys) the materials for their rude huts. Their huts are *gudisays* made of palmyra leaves (or sedge) plaited with five strands forming an arch.⁵⁴² They converted into Vira-Saivism they called Jogi Jangam.

MANDULA JANGALU: 9 (6 males and 3 females).⁵⁴³ The Mandulas (medicine men) are a wandering class, the members of

⁵³⁷ Syed Siraj Ul Hassan (1920) the Castes and Tribes of H.E.H. the Nizam's Dominions, the Times Press, Bombay, P.505

⁵³⁸ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.335

⁵³⁹ Ibid, P.33

⁵⁴⁰ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. VII, Govt. Press, Madras, P.407

⁵⁴¹ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.41

⁵⁴² Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.II, Govt. Press, Madras, P.494 & 495

⁵⁴³ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.278

which go about from village to village in the Telugu country, selling drugs (mandulu) medicine and medicinal powders. Some of their women act as midwives. Of these people an interesting account is given by Bishop Whitehead, who writes as follows; wexford an encampment of five or six dirty-looking huts made of matting, each about five feet high, and eight feet long and six feet wide, belonging to a body of Mandalavaru, whose head-quarters are at Masulipatam. They are medicine men by profession, and thieves and beggars by choice.⁵⁴⁴

They had good enough donkeys, pigs, and fowls with them, and made, they said, about a rupee a day by begging. The whole tribe meet once a year, at Masulipatam, at the Sivaratri festival, and then sacrifice pigs and goats to their various deities.⁵⁴⁵ The caste men converted into Vira-Saivam called Mandula Jangalu in Telugu country.

MONDI JANGAM: 298⁵⁴⁶ (157 males and 141 females). Mondi, Banda, Kalladisiddhan, and Kalladi-Mangam, are different names for one and the same class of mendicants. The first two names denote a troublesome fellow and the last two one who beats himself with a stone. The Mondis speak Tamil, and correspond to the Bandas of the Telugu country, banda meaning an obstinate person or tricky Knave. They are as rule tall, robust individuals, who go about all but naked, with a jingling chain tied to the right wrist, their hair long and matted, a knife in the hand, and a big stone on the left shoulder. When engaged in begging, cut the skin of the thighs with the knife, lie down and beat their chests with the stone, vomit, roll in the dust or mud, and throw dirt at those who will not contribute alms. Their original ancestor is said to have been a **shepherd**, who had both his legs cut off by robbers in a jungle.⁵⁴⁷ The king of the

⁵⁴⁴ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. IV, Govt. Press, Madras, P.447

⁵⁴⁵ Ibid, P.448

⁵⁴⁶ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.44

⁵⁴⁷ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. V, Govt. Press, Madras, P.71

country in compassion directed that everyone should pay him and his descendants, called Mondi or lame, a small amount of money or grain.⁵⁴⁸ Meanwhile, some of the caste people converted into Vira-Saivism for their livelihood by way of begging, they became Mondi Jangam.

THE JANGAMS FROM THE DEPRESSED CASTES:

MADIGA JANAGAM: The Madigas 1126748⁵⁴⁹ (563436 males and 563313 females) are the great leather working caste of the Telugu country, and correspond to the **Chakkiliyans** of the Tamil area. The Malas are very jealous of the Chucklers (Madigas) carrying the bride and bridegroom through the streets, using tinkling ornaments, etc. Riots sometimes occur when a strong feeling of opposition is raised, to resent what they consider innovations. Madigas belong to the left-hand caste and often quarrel with the Malas (right-hand). The system of making Basavis which prevails among the Madigas of the Ceded districts is apparently not in vogue among those of the Telugu country.⁵⁵⁰ Madigas were Converted into Vira-Saivism become the Madiga Jangam.

MALA JANGAM: Mala Jangam originally from the Mala caste are 16 (8 males and 8 females) in Sarkar and Ceded District of Madras, they are also enumerated in Deccan and Bombay Presidency. Mala numbered 3222473⁵⁵¹ (1587448 males and 1635025 females). The Malass are the **Pariahs** of the Telugu country. The root means a mountain, which is represented by the Tamil Malai, Telugu Mala etc., so that Mala is the equivalent of Paraiyan, and also of Mar or Mhar and the Mal of Western and Central Bengal. The Malas are almost equally inferior in position to the Madigas. They eat beef and drink heavily, are debarred entrance

⁵⁴⁸ Ibid, P.73

⁵⁴⁹ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.51

⁵⁵⁰ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. IV, Govt. Press, Madras, P.298

⁵⁵¹ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.51

to the temples and the use of the ordinary village wells, and have to serve as their own barbers and washermen. They are the musicians of the community, and many of them weave the coarse white cotton fabrics usually worn by men. The malas will not take water from the same well as the Madigas, whom they despise for eating carrion, though they eat beef themselves.⁵⁵² In the Bellary district, the Malas are considered to be the servants of the Banagigas (traders), for whom they do certain services, and act as caste messengers (chalavathi) on the occasion of marriages and funerals.

The Malas have their own dancing girls (Basavis), barbers, and musicians (Bainedus), Dasaris or priests, and beggars and bards called Mastigas and Pambalas (drum people), who earn their living by reciting stories of Ankamma, etc.⁵⁵³ The Malas will not eat food prepared or touched by Kamsalas, Medaras, Madigas, Beri Chettis, Boyas, or Bhatrazas.⁵⁵⁴ It is clear, that the Malas are equivalent to the upper caste in the social status in Telugu and Tamil countries, they converted into Vira-Saivism and became Mala Jangam due to which their social status was reduced as an untouchable caste.

GOSYITHI JANGALU:⁵⁵⁵ 21 (11 males and 10 females).⁵⁵⁶ A class of mendicants from Northern India, the term Gosayi is vaguely used by the Hindus in various significations so it is not easy to determine the particular meaning in which it is employed to designate this distinct caste. The name Gosain means either Goswami or master of cows, or go-swami, master of the senses. All over India, the name is applied to the members of the Saivite orders.

The Gossains consider their founder to have been **Sankaracharya**, the great apostle of the revival of the Saiva worship in Southern India. He had four disciples from whom the

⁵⁵² Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. VII, Govt. Press, Madras, P.330

⁵⁵³ Ibid, P.331

⁵⁵⁴ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. IV, Govt. Press, Madras, P.331

⁵⁵⁵ Census of British India, 1881, Vol. III, Dt.17.02.1881, P.32

⁵⁵⁶ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.245

term orders or Gossains are said to have been derived.⁵⁵⁷ The members of this caste worshipped Shiva and professed Vira-Saivam called Gosyithi Jangalu.

BUDGA JANGAM: 4 (2 males and 2 females).⁵⁵⁸ Budga Jangam is assumed to return from Badaga (*Budugar*) tribes Nillghiri hills, or Rat eating (Budaga in Canarese word). They also use dimki [Budga (a kind of musical instrument)] for singing folk songs and begging. They were closely moved with the Vira-Saiva Jangam and took their protection while wandering from village to village, to escape from Muhamidian rulers and British police, they were surviving by hunting and begging, they were called Budgi Jangam and Budaga Jangam assumed to be descendants of Bontha Chenchus.

THE JANGAMS FROM THE TRIBES:

VADUGA JANGAM: 10 (6 males and 4 females),⁵⁵⁹ Jangama Vadugan (Budugar) is also recorded as 2 (1 male and 1 female).⁵⁶⁰ Vadugan is described as a native of the Northern or Telugu country, but in ordinary usage, it refers to the Balijas. In the Salem Manual, Vaduga is noted as including all who speak Telugu in the Tamil districts.⁵⁶¹ They converted into Vira-saivam called Vaduga Jangam. Edward Balfour described them as Budaga, subsequently they named as Budaga Jangam.

BEDA JANGAM: Beda Jangam, Baddarlu Jangam, Baidaru Jangam have the same meaning and same community. Bedars are a hill tribes that returned from the Beda tribe into the Vira-Shaiva movement during the 16th century. Beda is a tribe of hunter-gatherers that have mostly concentrated in Mysore, Madras, Bombay, Deccan and neighbouring states in South India. They are hill tribes and hunter-gathers, fishermen and also soldiers, who came down to the

⁵⁵⁷ Ananthakrishna Iyer.L.K. (1930) the Mysore Tribes and Castes, Vol. III, They Mysore University, Mysore, P.254

⁵⁵⁸ Lewis McIver (1883) Imperial Census of 1881, the Presidency of Madras, Vol.IV, Govt. Press, Madras, P.225

⁵⁵⁹ Ibid, P.178

⁵⁶⁰ Ibid, P.77

⁵⁶¹ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol. VII, Govt. Press, Madras, P.266

plains for various reasons and converted into Saivam,⁵⁶² later they converted into Vira-Saivam, then they called Beda Jangam (Beda Jangalu).

BADDARLU JANGAM⁵⁶³ Baiddarlu Jangam is 4 (2 male and 2 females).⁵⁶⁴ Bedar or Beddarlu are animists in South India, they were recruited in saivism, subsequently into vira-shaivism and Vishnuvism in South India, they also converted to Islam, after their conversion into various religious their Identity is lost as an animist called them various names, they called Baddarlu Jangam, Beda Jangam, Budga Jangam in Vira-shaivism.

BOYA JANGAM: Boya Jangam is a community returned from the Boya caste; they are fishermen and boatmen of the community, *Palkibearers*, and soldiers from various kingdoms. They became jobless after the fall of their kingdoms and became criminals and highway robbers.

BADAGA JANGAM: Budaga a tribe of India,⁵⁶⁵ Badaga or Vadugan, means northern 24399⁵⁶⁶ (12253 males and 12146 females). Bedaga as the Todas are the pastoral, and the Kotas the artisan tribe of the Nilgiris, so the agricultural element on these hills is represented by the Badagas or Budaga (or, as they are sometimes called, Budrghers). They are the most numerous and most civilized, but neither they nor other tribes were originally natives of the jungle, for their ancestors have come from Mysore.⁵⁶⁷ Their number was returned, as the Census 1901, 34178. The primary occupation of the Badagas is agriculture; among their community, schoolmasters, carpenters, sawyers, tailors, gardeners, forest guards, barbers,

⁵⁶² Vaidya.C.V. (1926) History of Medival Hindu India, Vol. III, Chintaman Vinayak Vaidya, Poona, P.419

⁵⁶³ Census of British India, Vol. III, 1881, Eyre and Spottiswoode, London, P.26

⁵⁶⁴ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.213

⁵⁶⁵ Conant.T.J. (1881) A General and Analytical Index to the American Cyclopedias, Appleton and Co., New York, P.136

⁵⁶⁶ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.37

⁵⁶⁷ Featherman. A. (1891) Social History of the Races of Mankind, Trench, Trumner & Co.LTD, London, P.146

washermen, and scavengers. Many works on tea and coffee estates and gangs of Badagas can always be seen breaking stones on and repairing the hill roads. Others are, at the present day, earning good wages in the Cordite Factory near Vellington.⁵⁶⁸

The Badakar, also called Budugur, Budaga, and Vadakar, are the most numerous.⁵⁶⁹ The name Badaga or Vadugan is believed to be descended from Canarese colonists from the Mysore country, who migrated to the Nilgiris three centuries ago owing to famine, political turmoil, or local oppression in their own country. It is worthy of notice, in this connection, that the head of the Badagas, like that of the Todas and Kotas, is dolichocephalic, and not of the mesaticephalic or sub-brachycephalic type, which prevails throughout Mysore, as in other Canarese areas.⁵⁷⁰ This hill tribe migrated to Nilgheri hills from Karnataka and converted into Vira-Saivam sometimes called Baduga Jangam or Vaduga Jangam. Budaga,⁵⁷¹ the most numerous tribe on the Neilgherry hills, their name is supposed to be a modification of the Canarese word, Vuddaca, or North and they undoubtedly speak an ancient but organised dialect of the Canarese.

ORIGIN OF THE BEDA (BUDGA) JANGAM:

The terms Beda and Budga are two different meanings, and the word ‘Jangam’ mostly arrived from the vira-saivam and popularised by people of Vira-Shaivam which means the movable emblem (linga) of lord shiva literally means they move one place to another, on various purposes like preaching, begging, livelihood, propagation etc. The Jangam or Jangama is a Saivite order of the wandering religious monks in the Shaiva faith (lingayat way of life), which is introduced by the Lord Shiva, the exact period is not known. Late

⁵⁶⁸ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.65

⁵⁶⁹ George Ripley & Charles. A. (1883) the American Cyclopaedia, Vol.IX, Appleton and Co., New York, P.215

⁵⁷⁰ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras,P.67

⁵⁷¹ Edward Balfour (1871) Cyclopaedia of India, and of Eastern, Southern Asia, Vol.1, Adelphi Press, Madras, P.653

12th century, Basava introduced new Shaiva religion (neo-Shaivism) called Vira-Shaivam a movement based on equality among all the people, after his death, Brahmins forcefully created a caste system in the vira-saivam, a number of Jangams formed into caste in the hierarchy as per Hindu religion. Beda (Budga) Jangam was given a bottom of the lingayat social order. The Jangam Devara or Lingayat Jangam is top in that order, Vira-Shava Jangam is a dominant community, first converts into the Lingayat movement. They are authorities of the Saivite religion of Lingayat.⁵⁷² But the term *Jangam* was not invented by the Lingayat Vira-Saiva movement (neo-Shaiva) religious sect. The term *Jangam* existed much before the Vira-Saiva movement (12th Century).

Similar to the Bedar caste story, the Budga Jangam caste existed according to Beda (Budga) Jangam's own story that one day four founding fathers of the Jangam tribe went to the forest to hunt for rats. While they were digging for tats, the Supreme God Shiva and his wife (Parwathi) saw them. Goddess Parwati felt sorry for their low quality of life and requested the supreme lord to give them a better life. God explained to her that they don't deserve to have a better life because of their bad nature. However, goddess Parwathi insisted. Then Lord Shiva suggested that they test these four men and then decide their fate. Lord Shiva became an old man and Goddess Parvati became a beautiful young woman. They both went to these tribal men and suggested a better way of life. The four men ridiculed and pushed the old man aside and attempted to rape the young woman. Goddess Parvati got angry at their behaviour and cursed them to become beggars and nomads. Since then they became beggars and nomads and continued their uncivilised life and came to be known as Jangam (nomad, not stable, as opposed to stavara stable) tribe. For this story, there is a saying in Telugu called **Poyilo Budidi Padadu** (they never stay in one place, every day they run from one place to another).

⁵⁷² Vaddagere Nagarajaiah (2016) Budga Jangam Samudaiah, Bangalore, State Press, Karnataka, P.257

There is confusion between the terms of the *Jangam*, *Vira-Shaiva Jangam* and *Beda (Budga) Jangam* caste. The term Jangam existed much before the 12th century. Which suggests that the Jangam communities existed much before the invention of the Vira-Saiva religion? Lord Shiva called Jangama, *Adhi-Shankara-Jangama*. The suffix Jangama is known as Shankara (Shiva). The Jangam is invented by Shiva in South India, Shiva is the protector of the people of the south, he was the head of the tribal people, and he is also a hunter-gatherer in the forest. The Beda or Badar is a primitive tribe that practised and professed Saivism under the influence of Lord Shiva. There was no caste system during the lifetime of Shiva. People of South India including the forest tribe practised Shaivism without a caste system. After the invasion of Brahmins into South India they also succeeded in introducing the caste system in the South. Several religious gurus entered South India and introduced several new religious faiths through new religious movements within the Hindu religion. The Beda (Budga) Jangam people are so connected with Shaiva gods not with Vira-Shava gods, though the Vira-Shaiva religious god is Shiva. The Vira-Shaiva religious people worship not only Shiva but also Virabhadra and Basavanna. The Brahmins of the Vira-Shaivism assimilated the Shaivite tribe into Vira-Shaivism, but they were not given any social status. Brahmins treated them as low-caste people below the Mahars and Mongs.

In the Karnataka/Canarese, the term Beda means hunter and fowlers, the Jangam Devaras even claim that the Kannada word Beda affixed to their community name Jangam, means to beg and that seeking alms is their age-old practice. This goes against the traditional meaning in the Kannada language of the root word '**Beda**' which means hunter. Among the Bedas there are 101 exogamous numbers of which are of the totemistic type of Bedar of the Beda tribe.⁵⁷³ Among the Bedas they were divided into their common ancestor, and they worship them as family gods. Bedars are

⁵⁷³ Syed Siraj Ul Hassan (1920) the Caste and Tribes of H.E.H. the Nizam's Dominions, The Times Press, P.39

hunter-gathered and they convert into Vira-saivam they become Beda Jangam in the Karnataka Bedar community called Beda. The Brahmins divided the Chenchus into various endogamous sub-divisions during Saivite movements in South India including Bedar. After the 12th Century, they further divided the Bedar into several endogamous sub-divisions by imposing restrictions on inter-dine and intermarry based on caste.

The term Budaga means in Canarese a rat, is a *chitta burkani*, *chit yelka*, *chitta ganda* (Tel. of Wuddurs) a kind of rat which lives in pairs in the red soil, but sometimes a pair of young ones found in the same burrow with the old ones.⁵⁷⁴ This community people are fond of hunting and eating rats, which shows even their caste history. Another meaning for the Budaga is a name common to Chandalas.⁵⁷⁵ There is also an assumption that the name Budaga attributed by the mainstream communities by taking their name of Badaga (*Budaga*) is a tribe cultivator at Nilagiri hills.⁵⁷⁶ *Budaga* is a tribe in India.⁵⁷⁷ *Budaga*, a race on the Neilgherry hills, known as Budaga or Burghers; they speak an ancient dialect of the Canarese.⁵⁷⁸ The community people themselves claim that *Budige* Jangalu,⁵⁷⁹ the term “*Budige*” means a kind of musical instrument. Traditionally this community people are *Burra Katha* singers who used this *Budige* (dimki) to create music while reciting ballads.⁵⁸⁰

⁵⁷⁴ Robert Cole & C.P. Brown (1839) Madras Journal of Literature and Science, Vol.X, July- December, 1839, P.216

⁵⁷⁵ Rev. F. Kittel (1894) A Kannada-English Dictionary, Basel Mission Book & Tract Depository, Mangalore, P.728

⁵⁷⁶ Edward Balfour (1873) Cyclopedias of India & of Eastern and Southern Asia, Scottish, Foster Presses, Madras, P.248

⁵⁷⁷ Rev. T. J. Conant (1878) General and Analytical Index to the American Cyclopedias, Appleton and Co. New York, P.130

⁵⁷⁸ Edward Balfour (1885) the Cyclopedias of India, and of Eastern & Southern Asia, Bernard Quaritch, London, P.489

⁵⁷⁹ Venkatesham. N.R. (2022) Beda (Budga) Jangalu (Telugu), Sriyagna Publications, Hyderabad, P.5

⁵⁸⁰ Margaret.A. etc. (2002) South Asian Folklore an Encyclopedia, Routledge, New York, 87

Edward Balfour described Badagas as Budaga,⁵⁸¹ In the madras census of 1881 they were called Budaga Jangam. In my field study Vibhudi Sailu, Sheriguda, Ibrahimpatnam and Rudrakshala Srinivas, Venkatapuram Camp, Humpi explained that they don't know about their great grand father's occupation, where they live and die they know only about their grandfather and fathers, which assume that their great grandfathers were forced to plundered into jungles, probably they acquired the Budga Jangam from the Badagas.

During the 12th Century castes were formed and strengthened in all tribes, though they were animist worshipers. Brahmins succeeded in introducing a caste system among the tribes by giving names to the tribes like Irular, Badagas, Nakkala, and Yanadi from Chenchu and giving surnames to them. Syed Siraj-Ul-Hassan⁵⁸² he opined that the Lingayat movement started in the 12th century which is opposed the caste system in which many castes and a few tribal groups (among them Beda (Budga) Jangam is one of the tribes) joined forming a single community (Jangam) is the starting point of fusion among the different castes. Jangam denies the authority of Brahmins and abolished every one of the Brahmanical observances particularly caste, pilgrimage and penance, originally made conversions from the Sudra Communities, the Jangams were formed to establish equality among the women and men,⁵⁸³ equality of social order, equality before the god. However, it was reported that in the 13th century after the death of the founder (Basavanna), fission took place wherein a number of former splinter groups formed themselves into separate endogamous castes like ura-Jagam, Jangma devara, Jangam, Beda Jangam, Budga Jangam, Mala Jangam, Madiga Jangam etc. During the transformation, it was stated that those communities comprised four categories and in the last category, the depressed caste belonging to the lowest strata like Mala Jangam, Madiga

⁵⁸¹ Edward Balfour (1871) Cyclopaedia of India, and of Eastern, Southern Asia, Vol.1, Adelphi Press, Madras, P.653

⁵⁸² Syed Siraj Ul Hassan (1920) The Caste and Tribes of H.E.H the Nizam's Dominions, The Times Press, P.393

⁵⁸³ Russell. R.V. (1975) the Tribes and Castes of the Central Provinces of India, Vol.I, Cosmo Publications. Delhi, P.244

Jangam, Beda Jangam, Budga Jangam etc., were included.⁵⁸⁴ But instead of recognizing the Budga Jangam (Beda Jangam) as '**Tribal Jangam**' it should be named as Chenchu Jangam (See Table-I).⁵⁸⁵

Beda (Budga) Jangam is a tribe before the 12th century which is particularly a Dravidian tribe residing in south India their origin is the Nallamala forest of Krishna river, they are the Telugu speaking tribe and have a separate dialect with a unique style of pronunciation *marugu basha*, they are hunting people, fishing, bird trapping is their age hold practice, shy people having self-healing techniques and practices, they have perfect dispute settlement system from times immemorial and also entertaining community through their *Burra Katha*, soothsaying is community specific and unique way of singing of songs (*Kathalu*). They migrated to various places in South India and wherever they settled they speak the Telugu Language including their own official language including their tribal language *Marugu Basha* (Hide language), for example in Karnataka they speak Kannada as their official language, they speak Telugu at public and their tribal language of *Marugu Basha* at their house, and between the caste and similar practice existed in case of Maharashtra, Tamil Nadu, Odisha, Goa, and Chhattisgarh they speak Telugu. Beda (Budga) Jangam is an off-shoot of the Chenchu tribe⁵⁸⁶ in the Nallamala forest, the community people may be married outsiders, as a result, they settled in plains for various purposes, the Supreme Court of India in *N.E.Horo vs. Jahanara Jaipal Singh*.⁵⁸⁷ It expressed its opinion that the tribal code also relaxed social

⁵⁸⁴ J.C. Sharma, 2018 One Man Commission Report, Part-I on Scheduled Caste List of A.P. Existence of Beda (Budga)Jangam Community in the State of Andhra Pradesh, Govt. of A.P. P. 278

⁵⁸⁵ Anathakrishna Iyer L.K. (1930) the Mysore Tribes and Castes, Vol.III, the Mysore University, Mysore, P.572

⁵⁸⁶ Christoph von Fürer-Haimendorf (1943) The Chenchus Jungle Folk of the Deccan, Macmillan & Co. London & Edgar Thurston & Rangachary K (1909) Caste and Tribe in South India, Madras: Vols.2, Govt. Press Madras. & Syed Siraj-ul-Hasan, Caste and Tribes in Nizam Dominian in Chenchus Ethnographic Notes

⁵⁸⁷ AIR 1972 SC 1840: (1972) 1 SCC 771 : (1972) SCR 36

prohibitions for inter-marriages. They migrated to the plains for various reasons.

There was another important reason for migration into the plains by the Beda tribe, that the kings used them as soldiers and used them as robbers in other kingdoms. Beda tribes were used as guides and assistants to the kings in the forest for hunting and exploiting forest produce; these reasons also motivated them to migrate to the plains. Beda tribe folk singers had effective performances of presentation, the Lingayat monks and heads used them as the main instrument to propagate Lingayat principles in the society. Accordingly, they became nomadic tribes over a period of time during the 12th and 13th centuries.

These migrations may happen at various times for various reasons. Most important reason during the British Rule, the British Government passed laws to regulate criminal tribes in India.⁵⁸⁸ In Andhra Pradesh, Karnataka, and Maharashtra some of the communities were notified as criminal tribes, among them the Beda tribes (Ramoshi, Pindari, Bedar) were notified. As a criminal tribe in the name of Myasa Beda,⁵⁸⁹ Boya, Donga Boyya etc.⁵⁹⁰ As per the Criminal Tribes Act, 1871, the notified community people shall carry passports along with them. Section 44 of the Criminal Procedure Code the police and other agencies have the power to ask questions about the whereabouts of the unknown persons, and the police also have the power to arrest suspicious persons. The tribes, who are moving in the plains, police harassed them, arrested them in the event of their non-carry of passports, and unsatisfactory situations. The tribes migrated to sell out their forest-produced, traditional medicines and performance of folk songs. In the event of police harassment, they were converted to the Lingayat religion.

⁵⁸⁸ The Criminal Tribes Act, 1871 (Act, 27 of 1971)

⁵⁸⁹ Draft List of De-Notified Tribes, Nomadic Tribes and Semi-Nomadic Tribes in India, Govt. of India, P.19

⁵⁹⁰ Ibid, P.2

The Beda (Budga) Jangam community has been a nomadic community. J.C. Sharma⁵⁹¹ expressed his view that the original place of the Beda (Budga) Jangam community is Hyderabad State which before the reorganisation of the States comprised areas of a few districts of present Karnataka, and Maharashtra States.⁵⁹² In the course of time, some people of the community migrated from the Telangana areas of Hyderabad State which at present are in Telangana State to adjacent areas of the then Madras State (now forming part of present Andhra Pradesh State). The migration took place in three phases due to the pull and push factors. The first phase, the push factor, was when the severe epidemic “Spanish Influenza”, locally called “*Peddagattara*”, struck in many parts of the country including the Hyderabad State around the years 1918-19. The second phase, the push factor, was in around 1948 when political disturbances took place in Hyderabad State due to the “*Razaakar*” movement. The third phase, a pull factor, was about forty to fifty years ago when migration took place due to drought in Telangana areas and better availability of food and employment in the Karnataka, Maharashtra, Coastal and Rayalaseema district of combined Andhra Pradesh State.

These reasons responsible for conversion into the Lingayat religion and professed Kathalu (Telling stories by singing) roaming into entire South India to spread lingayat religious values and norms through their unique folk songs (*Burra Katha*) and impressed so many people to convert to the lingayat faith, subsequently, they acquired nomadic and semi-nomadic culture, finally, they become caste people they settled in various places, outside the villages where water ponds and palm trees available. They were unscientifically identified as scheduled caste included in the Scheduled Caste list in Telangana, Karnataka and Maharashtra States (which are part of the Nizam State) instead of scheduled tribes as “**Tribal Jangams**”. But

⁵⁹¹ Head of the one man commission on scheduled castes list of A.P. existence of Beda (Budga) Jangam Community in the State of Andhra Pradesh-Part-I.

⁵⁹² J.C. Sharma, (2021) Chairman of One Man Commission Part-II on Inclusion of Beda (Budga) Jangam Community under Scheduled Castes Category, Govt. of A.P., Foreword, P.17

the remaining places Tamil Nadu, Goa, and Chhattisgarh could not be recognized as a scheduled caste or in any of the lists of the Constitution of India.

The Beda (Budga) Jangam tell stories and recite great epics, Dakshayagam Bhakta Siriyala and historic persons like Nala Maharaja, Palanati Balachandrudu, Komara Ramudu Katha, Kamamma Katha, Papanna Katha which were composed by these Jangams like Chanchu Bagavatham and Chanchu Kathalu. In 1871 C.P. Brown was invited by a Samanya Jangam to their house and requested him to hear their *Jangam Kathalu*.⁵⁹³ Bobbili Katha, Komara Ramudu Katha, and Kamamma Katha were told with Tambura and Budgas being the major percussion instruments that provided the basic rhythm to the narration of such stories or *kathalu*.⁵⁹⁴

Though in the Constitutional orders, the community has been called by the nomenclature of ‘Beda (Budaga) Jangam’ or ‘Budga Jangam’ these people have informed that the name of their community is only ‘Budga Jangam’. They were also informed that because their main activities are begging, they were also called ‘*Bitchagallu*’. Traditionally their main profession has been begging. They were nomadic people who would go begging from village to village from one main place to another. They would start early in the morning and beg the houses of various communities while singing with tambura and gummeta, budga or dimky in pairs. They would recite various types of stories like *Burrakatha*, *Yakshaganas*, *Shradakathalu* etc. They would particularly go begging at the time of Dasara. At the time of harvesting paddy, they would beg near the ‘*Kakkans*’ (harvesting places). They performed *Sharadakathalu* which was called “*Sharadagallu*”, they performed *Bommalata* called *Bommalollu*, they performed folk songs with

⁵⁹³ Charles P. Brown (1871) Essay on the Creed and Customs of the Jangams, the Journal of the Royal Asiatic Society of Great Britain and Ireland, Cambridge University Press, P.144

⁵⁹⁴ Vaddagere Nagarajaiah (2016) Budga Jangam Samudaiah, Bangalore, State Press, Karnataka, P.261

Budga they called *Budga Jangam*, but they are known as Beda Jangam or Budga Jangams.

LOSS OF THE TRIBAL IDENTITY OF THE BEDA (BUDGA) JANGAM:

According to Edgar Thurston Yanadies are originally Chenchus, a small but violent community from the mountains in the west and amalgamated themselves with the common Yanadis.⁵⁹⁵ He further said that there are 89 sub-divisions, of which the most important numerically were Chenchu and Manchi (Manchi Yanadi).⁵⁹⁶ They have their own language, and family deities, having same caste panchayat councils for their community. In similar conditions, the Beda (Budga) Jangam community migrated into plains from the Chenchu, and Beydar communities. The origin of the Beda (Budga) Jangam is presently traceable from the customs and practices of Chenchu and Beydar.

Christoph von Fürer-Haimendorf further described them as Ura (Village) Chenchus and Adavi (Forest) Chenchus; he might have divided them based on their profession. As a village, chenchus have a separate culture of singing folk songs (Kathalu) and traditional medication and agriculture.

Another important historical anthropological work of Syed Siraj-Ul-Hassan in his view is chenchus are divided into four endogamous groups: (1) Telugu Chenchu, (2) Adavi Chenchus, (3) Krishna Chenchus (Dasaris), (4) Bonta Chenchus (Jangams). The Telugu Chenchu and Krishna Chenchus are beggars and collect alms by singing folk songs before the Hindus of the plains.⁵⁹⁷ This view is clearly noticed that the Beda Jangam originally belonged to the Chenchu sub-group and long back migrated from the forest to the plain due to violence and other reasons in the mountains of *nallamala* and became Ura-Chenchus. The Krishna Chenchus and

⁵⁹⁵ Edgar Thurton (1909) *Caste and Tribes of Southern India*, Vol. VII., Govt. Press, Madras, P.418

⁵⁹⁶ Ibid, P.418

⁵⁹⁷ Syed Siraj Ul Hassan (1920) *Caste and Tribes of H.E.H The Nizam's Dominions*, Times Press, Bombay, P.149

Telugu Chenchus are beggars by profession and their customs and practices are identical with Beda (Budga) Jangam.

The Beda (Budga) Jangam Community is referred to by various names by the local people and mainstream people. Because of their temporary professions of Bonthala, Kathala, Saradakathalu and Jangam kathalu, are not permanent professions. Their permanent profession was *Kathalu* (Telling balled stories with singing of songs). They roam around the south begging with telling stories due to which they lose their identity as a tribe, the mainstream people or local people misunderstood the identification of the community and misrepresented this community before enumerators of the Census, and other enquiry committees, by the mainstream leadership. *Action Committee on Issue of Caste Certificate to Scheduled Castes and Scheduled Tribes in the State of Maharashtra and Ors. vs. Union of India (UOI) and Ors.*⁵⁹⁸ Facts of the case are that the State Government of Maharashtra has been deprived of benefits and privileges available to SCs/STs persons stated in relation to the Maharashtra State. The members of SC/STs belonging to other States who have migrated from other States to the State of Maharashtra automatically lose their privileges in the state of Maharashtra State. A member of an scheduled tribe going outside the Scheduled area/tribal area would certainly not be entitled to carry with him such privileges that he is entitled to when he is residing in a scheduled area/tribal area, therefore he is not entitled to admission to the medical college on the basis that he belonged to a scheduled tribe in the state of his origin.

*State of Kerala and Ors. vs. Chandramohanan.*⁵⁹⁹ “Tribe in the dictionary of anthropology is defined as a social group, usually with a definite area, dialect, cultural homogeneity, and unifying social organization. It may include several subgroups, such as sibs or villages. A tribe ordinarily has a leader and may have a common ancestor, as well as a patron deity. The families or small

⁵⁹⁸ (1995) 1 GLR 1260 : (1994) 5 SCC 244 : [1994] Supp 1 SCR 714 : 1994 (4) SLR 494 (SC)

⁵⁹⁹ AIR 2004 SC 1672 : 2004 (1) ALD (Cri) 623 : (2004) 3 SCC 429

communities making up the tribe are linked through economic, social, religious, family, or blood ties". *State of Kerala and Ors. vs. Chandramohana*.⁶⁰⁰ The court held that the upliftment of the tribe will not stop the sharing of their culture from one generation to another. The tribal customs are peculiar to each tribe or tribal community and are still being maintained and preserved. Their cultural advancement to some extent may have modernized and progressed but they would not be oblivious or ignorant of their customary and cultural past to establish their affinity to the membership of a particular tribe. The tribe or tribal communities, parts of or groups thereof have their peculiar traits. *Vijaylakshmi vs. State of H.P. and Ors.*⁶⁰¹ The court observed the objectives of Articles 341, 342, 15(4), 16(4) and 16(4A) provided privileges for the SC/STs with regard to the economic and educational backwardness and other disabilities where they suffer as a condition for enjoyment of such privileges. For the tribes concerned with their distinctive characteristics of the tribe including a common name, a connecting region, a relatively uniform culture, a simplistic way of life and a tradition of common ancestry, the replacement of outsiders as members of the tribe or community may dilute their way of life apart from such persons do not suffer any disabilities. Therefore, the condition precedent for a person to be brought within the purview of the Constitution (scheduled tribes) Order, 1950, one must belong to a tribe and suffer disabilities wherefrom they belong.

THE BEDA (BUDGA) JANGAM ACQUIRED THE CASTE IDENTITY:

There is no single and accepted criterion by which to distinguish a tribe from a caste.⁶⁰² However, there is a difference based on religion, profession, practice, settlement, governance, and other ways of life between the caste and tribe, whereas a caste system is

⁶⁰⁰ Ibid

⁶⁰¹ ILR 2017 6 HP 107 : 2018 (1) SCT 10 (HP) : 2018 (2) SLR 404

⁶⁰² Frederick George Bailey (1960) Tribe, Caste, and Nation, A study of Political activity and Political Change in Highland Oriya, Manchester University Press. P. 263

adapted to incorporating dependents.⁶⁰³ Politically at least the distinction between 'tribe' and 'caste' is ceasing to be a useful one. In the modern caste, the group which is politically active to the width of the linguistic region-both the tribe and the traditional caste are being merged.⁶⁰⁴ The Beda Jangam or Budga Jangam is originally a tribe which migrated into the plains of the Deccan plateau for their livelihood and other reasons. They converted into Lingayat vira-saivism, and the Lingayat chief Basavanna used them for the propagation of his principles of equality, justice, liberty and fraternity against the dominant sanathana dharma (Hindu) practices.

The Chenchus are not a single identity before the 12th century they were divided into various sub-groups like Yanadi, Irula, Beda, Krishna Chanchu, Bontha Chanchu,⁶⁰⁵ Telugu Chanchu, Adavi Chanchus. Further, it is subdivided into many groups⁶⁰⁶ among them Myasa-Beda, Uru-Beda, Gudisi-Bedas, Gudlu-Bedas etc. detailed list is attached with Table-I, due to several reasons some of the sub-groups of Chanchus migrated into plains they called with various names by the mainstream people based on their work, activity, among them the Bedas was named Beda Jangam in Mysore region and Budga Jangam named in Madras and Deccan. They were converted into the Lingayat for which they became Beda Jangam and Budga Jangam after forming a rigid caste system in veerasaiva lingayat by the Brahmins. The Bedas were recruited into the army in several dynasties.⁶⁰⁷ The Beda divided into several endogamous units called 'Bedagus', they have practice of *Tera* (the bride price is Rs.64/-) Myasa Beda call it as *Oli* (Rs.12/-) and they cannot accept food and water from Boyis, Hesegars, Madigas, Lamanis etc., they

⁶⁰³ Ibid

⁶⁰⁴ Ibid. P. 266

⁶⁰⁵ John A.C. Boswell (1873) Manual of Nellore District, Govt. Press, Madras, P.164

⁶⁰⁶ Syed Siraj Ul Hassan (1920) the Caste and Tribes of H.E.H. the Nizam's Dominions, The Times Press, P.39

⁶⁰⁷ L.K. Ananthakrishna Iyer (1930) Mysore Tribes and Castes, Vol.II, the Mysore University, Mysore, P.199

are nomadic people.⁶⁰⁸ Similarly, Beda (Budga) Jangam have the practice of *Tera* which is called Oli (Rs.9/-) they are hunters who take flesh but not beef.

Today, Bedars are **backward economically and socially**. L.K. Anantha Krishna Iyer says that Bedas are original inhabitants of Deccan dravidian stock, most of South India, namely *Vetturns* of north Malabar, the *Mala Vedans* of Travancore hills, the Veddas of Ceylon, as also the Bedas of Mysore belonging to this stock. The Telugu-speaking Bedas are immigrants from Telugu districts having settled several decades ago. They have a practice of '*Kudike*' marriage.⁶⁰⁹

After the defeat of their kings, they became robbers, thieves and decoits. Non-converted Bedas continued their tribal life and they are identified as Bedas in Karnataka, Bedar in Maharashtra and Tamil Nadu and other places. Due to the adoption of the Lingayat faith, their culture for marriage, divorce, birth and death ceremonies was influenced by Lingayat notions, customs, practices and they adopted some of Lingayat practices. However, most of their tribal practices are still continuing.

BEDA (BUDGA) JANGAM BECAME UNTOUCHABLE:

Untouchability, depressed class, Chandalas and outcaste are more or less synonyms of each other, designated based on pure and impure practices among the people of Hindus. Mainly caste divisions were divided on the base of vegetarianism and non-vegetarianism. Generally, vegetarians acquired high social status and non-vegetarians acquired low caste status. Among the non-vegetarians again made divisions based on what kind of flesh they eat, whether they eat goat, sheep or beef, pig and fowl, again whether they eat dead animals or alive are the matters to determine the social status of the people. Untouchability determined most of

⁶⁰⁸ Census of India-1961, Mysore, Vol.XI, Part-VI. Village Survey Monographs Holalu Village, Handagalli (T), Bellary District, P.8

⁶⁰⁹ Census of India, 1961, Mysore, Vol.XI, Part-VI, Village Survey Monograph Aralamallige Village, Doddaballapur (T), Bangalore District, P.6 & P.7

the time beef eaters and eaters of dead animals. Eating dead cows or animals was treated to a very low status among the untouchables. Eating cats, rats and fowls are given lowest of untouchable caste status. Beda (Budga) Jangam historically rat and cat eaters acquired social status below the Mongs, Mahars, Malas, Madigas and Holyas in South India. Similar food habits of the Bedars were recorded in the colonial writings. The Jangam treats some communities as untouchables, thus perpetuating caste divisions. Yet the irony is that some of them pass themselves off as Beda Jangam in order to avail themselves of the benefits of protective discrimination given to scheduled castes. These Jangam even claim that the Kannada word Beda affixed to their community name Jangam, means to beg and that seeking alms is their age-old practice. This goes against the traditional meaning in the Kannada language of the root word Beda, which means hunter and also means not needed.⁶¹⁰

Basically, the Bedars are an untouchable community; Rai Bahadur Hira Lal described them as they are considered an impure caste in the central provinces.⁶¹¹ Their touch is supposed to defile a person of a higher caste, but the pollution is taken off by a mere bath or sprinkling of water on the head of the person polluted. James. M. Campbell described them that they were looked down on Holias, Madigas, and other impure classes and even on Vadars and Lamans.⁶¹² The community has faced the evil practice of untouchability and social disabilities. Their habitations are far away from the main village near the fields. That is why they are referred to by other communities as '*Ooravathala Jangam*' or '*Ooribayata Jangam*' (Jangams residing outside the village). Budga Jangams informed that members of other communities observe distance pollution due to the emission of awful smells in their habitation due to the skinning and preservation of animal carcasses. They had to

⁶¹⁰ Nagendra Kr. Singh (2006) Global Encyclopaedia of the South Indian Dalit's Ethnography, Vol. I, Global Vision Publishing House, New Delhi, P.89

⁶¹¹ Rai Bahadur Hira Lal (1923) Caste Impurity in the Central Provinces, Published in Man in India, Vol. III, Ranchi, P.9

⁶¹² James.M.Campbell (1884) Gazetteer of the Bombay Presidency, Bijapur, Vol.XXIII, Govt. Central Press, Bombay, P.92

take water from others and could not draw water from the well. The Budga Jangam people are suffering from the inferiority complex due to the indignities meted out to them from other communities who derogatorily refer to them as '*Pinugulanu Thinetollu*' (those who eat dead animals) and '*Bichchaapollu*' (Beggars). They are timid in nature and avoid confrontation even after extreme provocation. The other community people also referred to them as '*Piriki Jangam*' (timid Jangam). This way they faced untouchability.

Their profession of begging and eating habits are resulting in bad smells so that other caste people will not allow them to come near them. For this reason, they would always stay away from the main village near the fields or the tank or garden of some landlord. J.C. Sharma Commission described them as they had to take water from others and could not themselves draw water from the well. This way they had faced a sort of untouchability though it was different from the untouchability usually connected to other SCs like Malas and Madigas. At the time of their forefathers, they suffered the stigma of untouchability, though they do not suffer from such disgrace now. Thus the existence of the Beda (Budga) Jangams are found in the present Telangana, Andhra Pradesh State, Karnataka, and Maharashtra in the post-independence census records and books. It is also to be seen that there is a similarity in the main characteristics of the community in the books of K.S. Singh, Narendra Kr. Singh, A.N. Kapoor, V.P. Gupta & Mohini Gupta and N.R. Venkatesam.

The above discussion clearly shows that the Bedars and Chenchu are in the same stock at one point in time. They were subdivided by the Brahmins and introduced a caste system in the name of Saivism and Vishnavism, the tribal practices gave up and tribal gods were assimilated into saivism. Later they were again subdivided into several castes in Vira-Saivism. The Beda (Budga) Jangam is the Saivite Tribe in South India. They were subdivided into the Bedar and Badagas. **They were also assimilated into Vira-Saivism which is a new Saivite sect**, without giving any religious status. They do not wear **lingam**, they do not **intermarry** and **inter-dine** with Vira-

Shaiva Jangam, they are treated as merely a religious sub-sect, and they were **insulted** and **persecuted** in the name of their caste and their tribal practice of eating **flesh** and consuming **alcohol**.

Andhra Pradesh: There were many demands for the inclusion of the Beda (Budga) Jangams in the SC list of present Andhra Pradesh. There was no report or recommendation of the State Government for removal of Budga Jangam from the SC list in Andhra Pradesh. It was found that the area restrictions were removed not only for the state of Andhra Pradesh but also for many other States which were recommended by the Lokur Committee that had favoured such removal. The relevant para of the report of that Committee is extracted below:

The term ‘Scheduled Castes’ appeared for the first time in April 1935, when the British Government issued the Government of India (Scheduled Caste) Order 1936, specifying certain castes, races and tribes as Scheduled Castes. Prior to that these population groups were generally known as ‘Depressed Classes’. The term ‘Dalit’, first used in journalistic writings as far back as 1931 to connote the Untouchables, gained currency only in the early 1970s with the Dalit Panther Movement in Maharashtra. As now used, it implies a condition of being underprivileged and deprived of basic rights and refers to people who are suppressed on account of their lowly birth.⁶¹³

“There has been considerable criticism, both within parliament and outside, that such “area-restrictions” are resulting in a problem with social mobility as the communities concerned would confine themselves to the specified areas, and they lose their special privileges and benefits by moving out. Another argument, which has considerable force, is that as a result of the spread of education, many boys and girls of the scheduled castes and scheduled tribes who have attained secondary or university levels of education, in the absence of adequate educational facilities nearer their homes, to migrate to regional cities or state headquarters or even outside the

⁶¹³ Michael S.M. (2007) Dalits in Modern India Vision and Values, New Delhi, Sage Publication, P.16

state to acquire studies in higher educational institutions of their choice. The court is also directed to remove area restrictions for the migration of scheduled castes and scheduled tribes. In the objectives of the scheduled castes and scheduled tribes Orders (Amendment) Act, 1976, the purpose is shown as follows: "*An Act to provide for the inclusion in, and the exclusion from, the lists of scheduled castes and scheduled tribes, of certain castes and tribes for the readjustment of representation of parliamentary and assembly constituencies in so far as such readjustment is necessitated by such inclusion or exclusion and for matters connected therewith*".

Further, the statement of objects and reasons of the scheduled castes and scheduled tribes Orders (Amendment) Bill, 1976 the reason for removing the area restrictions is as follows:- "under the scheduled castes and scheduled tribes Orders, some communities have been specified as scheduled castes or scheduled tribes only in certain areas of the state concerned and not in respect of the whole state. This has been causing difficulties for members of these communities in the areas where they have not been so specified. The present bill generally seeks to remove these area restrictions."

The idea behind removing area restrictions seemed to be that some persons of the community would have migrated to other parts of the state for livelihood, job or business in normal cause and they might be facing difficulties in getting S.C certificates in those parts. The removal of restriction was aimed to mitigate the difficulties of such persons only and it was not meant for people of other castes who were already ordinary residents in those parts.

The Beda (Budga) Jangams are scheduled castes and distributed in the states of Telangana, Karnataka and Maharashtra but in several districts of these states, they are facing problems while getting caste certificates, from the government officials and dominant scheduled castes and opposition against Beda (Budga) Jangams.

CHAPTER-IV

ETHNOHISTORY OF BEDA (BUDGA) JANGAM

The Beda (Budga) Jangams were the saivite tribes, after 4th Century came down into plains from the hills of Nallamala, Kurnool, Prakasham, Mahabubnagar and Nalgonda district of present Andhra Pradesh and Telangana States and spread over entire South India. Propogated shaiva and vira-saiva religions finally became caste and out caste, as depressed caste, chandalas and scheduled caste.

THE BEDA (BUDGA) JANGAM:

Beda (Budga) Jangam is popularly known as *Budga Jangam*.⁶¹⁴ They were first officially recorded in the Census, 1881 by the Madras presidency and Hyderabad State in 1891. Thereby continuously are enumerated in Hyderabad state and not enumerated in the census reports of Madras after 1881. Beda means hunting, the people are hunter-gatherers and sub-divided from the Chenchu and Bedar tribes but evidence is not available when they separated. Comparing Chenchus and Bedars with their religion, culture, customs, practice, beliefs and exogamous divisions assumed that they are the same stock at one point of time. As discussed in previous chapters, the caste system was introduced among the tribes by the religious reform movements in South India. Initially, the Beda Jangam, Budga Jangam, Baidaru Jangam, and Budgi Jangam caste names given by the Brahmins subsequently continued the same legacy by the English officials. See Table-I.

The term “Jangam” means moving from one place to another place which is used **opposite** meaning of moving (non-moving). The Jangam was first invented by Shiva as a leader of tribal people in South India. Budige in Telugu is a musical instrument which was used by the Lord Shiva as per this, the devotee of the Lord Shiva

⁶¹⁴ Singh. K.S. (1998) the Scheduled Castes, Oxford University Press, P. 202

acquired Budiga Jangam or Budige Jangam.⁶¹⁵ Beda is derived from Vedh, which means to pierce or trap (Beta). The Beda/Budaga Jangams were hunters and bird-trappers and originally belonged to a Telugu place where they are called Budaga Jangam.⁶¹⁶ Though in the Constitutional orders, the community has been called by the nomenclature of ‘Beda (Budga) Jangam’ these people have been informed that the name of their community is only ‘Budga Jangam’. They also informed that because of their main activities being begging, they were also called ‘Bichhagallu.⁶¹⁷

The term Budaga means in the language of Canarese a rat, is a *chitta burkani*, *chit yelka*, *chitta ganda* (Tel. of Wuddurs) a kind of rat which is lives in pairs in the red soil, but sometimes a pair of young ones found in the same burrow with the old ones.⁶¹⁸ This community people are fond of hunting and eating of rats like Chenchus and it has another meaning for the Budaga is a name common to Chandalas.⁶¹⁹ There is also an assumption that the name Budaga, attributed by the mainstream communities by taking the name of Badaga or *Budaga*, is a tribe cultivator at Nilaghiri hills.⁶²⁰ *Budaga* is a tribe in India⁶²¹ *Budaga*, a race on the Neilgherry hills, known as Budaga or Burghers; they speak an ancient dialect of the Canarese.⁶²² The community people themselves claim that *Budige*

⁶¹⁵ Venkatasham. N.R. (2022) Beda (Budga) Jangalu (Telugu), Yagna Publications, Hyderabad, P.27

⁶¹⁶ Sharma.J.C. (2018) One Man Commission on Scheduled Caste List of A.P. Existence of Beda (Budga) Jangam Community in the State of Andhra Pradesh, Part-I Report, P.33

⁶¹⁷ Ibid, P.38

⁶¹⁸ Robert Cole & C.P. Brown (1839) Madras Journal of Literature and Science, Vol.X, July- December, 1839, P.216

⁶¹⁹ Rev. F. Kittel (1894) A Kannada-English Dictionary, Basel Mission Book & Tract Depository, Mangalore, P.728

⁶²⁰ Edward Balfour (1873) Cyclopedias of India & of Eastern and Southern Asia, Scottish, Foster Presses, Madras, P.248

⁶²¹ Rev. T. J. Conant (1878) General and Analytical Index to the American Cyclopedias, Appleton and Co. New York, P.130

⁶²² Edward Balfour (1885) the Cyclopedias of India, and of Eastern & Southern Asia, Bernard Quaritch, London, P.489

Jangalu,⁶²³ the term “*Budige*” means a kind of musical instrument. Traditionally these community people are ballad singers who use this *Budige* (dimki) to create music while reciting ballads. But in the official record, the word Budige is not mentioned. Birudu Rama Raju described them as **Budige Jangalu** who is telling the stories with Budige a musical instrument.⁶²⁴ M. Kodanda Rama Reddy also described them as **Budige Jangalu** are the Burra Katha story tellers who live on telling *Tandana Kathalu* by reciting *Budigelu* a kind of musical instrument.⁶²⁵ Beda Jangam or Budaga Jangam was officially mentioned in Census, 1881 in Madras Presidency and Budgi was mentioned in Hyderabad State in Census, 1891 and 1901. Beda Jangam was mentioned first time in Census, 1921 Nizams Dominions.

The Beda Jangam is probably derived from the Kannada word Beda which means hunters and fowlers. This Beda tribe was an exogamous division of the Chenchu. The Chenchus are Shaivite worshipers; some groups from the Chenchus became Jangam. There are claims that Lord Shiva, Hanuman, Kannayya and Valmiki are monkey people and tribes of Southern India and hunter-gatherers. The Brahmins invaded the south and introduced Shaivism, assimilated their gods as Saivite religion like Mallanna as Mallikarjuna, Linganna as Lingaswamy, Veeranna as Veerabadra, initially Brahmins recruited Chenchus as priests for these temples, now they were thrown out and Brahmins captured them through the aid of the government. A caste system also was formed among the tribes including Chenchus as Irulas, Kongalas, Bedars, Myasa Bedars etc. The Vira-Shaivam they further subdivided into many castes as Jangam Pandaram, Beda Jangam, Budaga Jangam, Irula Balija, and Lingadhari Koyya in the south. The Tribal Jangams who are not recognized under the category of Samanya Jangams of Vira-

⁶²³ Venkatesham. N.R. (2022) Beda (Budga) Jangalu (Telugu), Sriyagna Publications, Hyderabad, P.5

⁶²⁴ Birudu Rama Raju (1958) Telugu Janapada Geya Sahityamu (Telugu), Andhra Rachayithala Sangam, Hyderabad, P.805

⁶²⁵ Maruvuru Kodandarama Reddy (1970) Mandalika Padakosham (Telugu), Andhra Pradesh Sahitya Academy, Hyderabad, P.305

Saiva Lingayat, but the tribal Jangams were called *Satanis* (mendicant) groups in the official records as Jangam, Jogis, Dasaris son on.

The Buduga Jangam is probably derived from the Badagas (*Budugar*) a tribe inhabiting Nilagheri hills, who migrated from Rathnaghury and other hills of Karnataka four to five hundred years back. The Badagas called Vadugan or Budugar which means a northern person from the South, which means Badagas migrated from North to South of Nilagheri hills i.e. hills located in present Karnataka to Tamil Nadu. Another assumption is drawn that the Beda (Budga) Jangam people are very fond of eating *Budaga* which means in Kannada a “Rat” The word Budaga may be affixed by the habit of eating the flesh of Budaga, which is noticed by the Budga Jangam *Kula Puranam* (caste story). The Chenchus also acquired their name as Chenchu with a habit of eating the flesh of Rats. There is also the probability of deriving the Budga Jangam from Baidarlu Jangam from the Beydurs, who are Bedars.

Beda (Budga) Jangam people are a primitive tribe of southern India, they inhabitants of Telugu-speaking areas, i.e. present Andhra Pradesh, Rayalaseema, Telangana including the Hyderabad Karnataka (Kalyani Karnataka), Maratwada (Hyderabad Maharashtra). Beda (Budga) Jangam community still speak the Telugu language at their home from Karnataka, Tamil Nadu, Maharashtra, Goa, Odisha and Chhattisgarh along with their tribal dialect of *Maragu Basha* (hide language). The language of Budga Jangam is noticing that they are Telugu people who migrated from Telugu country to other countries and settled there long back. They are largely returned from the rural areas. They speak in Telugu and the Telugu script is used for both inter and intra-group communication.⁶²⁶

They have surnames and these are regulates their marriage alliances. The Budaga Jangams follow surname (*intiperu*) exogamy. The Beda (Budga) Jangam have different surnames, like Gandham,

⁶²⁶ Singh. K.S. (1998) the Scheduled Castes, Oxford University Press, P. 203

Bhootam, Toorapati, Muggolu, Chirapati, Vibhudi, Pastham, Kallem, Bailupati, Ponnekanti, Srigiri, Revalli, Duddurku, Motam, Madanam etc. of about 150 unique surnames.⁶²⁷ However, these surnames are recently increased due to inter-tribe and inter-caste marriages of Beda (Budga) Jangams. The Beda (Budga) Jangams initially has only five (5) surnames i.e. Prasadam, *Rudhrakshala*, Vibhuthi, Kappera, and Sirigiri in the Vira-Shavam religion later they increased as *Vonteddu*, *Chelimendla*, *Moola*, *Patri*, *Dupamu*, *Rachuri*, *Thota*, *Kademand Uppu* but they do not know about the Gotras.

SELECTED EXOGAMOUS DIVISION OF THE BEDA (BUDGA) JANGAM:

The Budaga Jangams are endogamous divisions and follow the surname (*intiperu*) exogamy sub-division. The bride price (*Oli*) is in vogue. The Beda/Budga Jangam have different surnames, like *Gandham* (sandal), *Bhootam* (devil or demon), *Toorapati* (tirupati), *Muggolu* (a diagram drawn with lines of flour or coloured powder in front of the house), *Vibhudi* (ash), *Pastham* (sacred food/prasadam), *Bailupati* (vanarasi), *Ponnekanti* (village), *Revalli* (village), *Duddurku* (leaves), *Motam* (kapila), *Kallem* (leaves) or *Kalyanam* (Place-Basava Kalyan), *Madanam* (person), *Balagala* (Belugula is the present Shravanabelagola in the Mysore State⁶²⁸ and It is mentioned in the Kap Copper-plate of Keladi Sadashiva Nayaka). *Namala*, *Myakala*, *Gandam*, *Ura*, *Kodiganti*, *Mamidi*, *Motam*, *Thota* etc. The exogamous sub-divisions of the community have unique surnames.⁶²⁹ However, these surnames are recently increased due to inter-tribe and inter-caste marriages of Beda (Budga) Jangams, as per the community elders initially the Beda (Budga) Jangams have only five (5) surnames i.e. *Vibhuthi*, *Kappera*, *Sirigiri*, *Prasadam* and

⁶²⁷ Venkatesham.N.R. (1995) Budige Jangalu, Basha, Sahitya, Samskruthikamsala Pariseelana, Divya Deepthi Prachuranalu, Hyderabad, P.258-266

⁶²⁸ Bajpai. K.D. (1967) the Geographical Encyclopaedia of Ancient and Medieval India, Part-I, Indic Academy, Varanasi, P.55

⁶²⁹ Venkatesham.N.R. (1995) Budige Jangalu, Basha, Sahitya, Samskruthikamsala Pariseelana, Divya Deepthi Prachuranalu, Hyderabad, P.258-266

Rudrakshala.⁶³⁰ These five surnames also are noticing Beda (Budga) Jangams origin, these surnames or exogamous sub-divisions acquire after conversion into vira-saivism by the Brahmins, this community was originally associated with Nallamala Forest (*Block Mountains*) where the oldest Shiva temples are situated, Baurapuram Shiva Temple, Saleshwaram Temple, Srishailam Temple are famous, but they are not priests in these temples as Jangam Devaras or Vira-Saiva Jangams, originally chenchus were priests and chenchus were replaced by Jangam Devaras and Brahmins as priests explained by community head Nimmala Mallaiah, Mekala Banda Chenchu colony in Srishailam.

EXOGAMOUS SUB-DIVISIONS OF THE BEDA (BUDGA) JANGAM RELATING TO THE TRIBE:

Aleti (Bird), *Aswa* or *Asvo* (Horse),⁶³¹ *Gurrana* or *Gurram* (Horse), *Githa* (Ox), *Mekala* (Goat), *Onteddu* (Single Ox), *Nagula* (Snake), *Kolla* (fowl), *Paka* (Animal Shed), *Putta* (anthill), and *Vanarasi* have two sects (1) *Aula* (cows), (2) *Barla* (Buffalos), *Kodikanti* (fowls eye) and *Gurani* (shield) or a (*Gurram*).

Allam (Ginger), *Miriyalu* (Black Pepper corns), *Ippa* (Butternut tree), *Ganjai* (Marijuana), *Gandam* (Sanderswood), *Thota* (Garden), *Pathi* (Indigo), *Patri* (leaves), *Teaku* (*Tectona grandis*), *Oddhi* (*Lannea coromandelica*), *Katte Kadamanchi* (Stick), *Kallem* (Tree) or *Kalyanam* (*Basva Kalyanam*).

Challa (buttermilk), *Uppu* (Salt), *Inguva* (Asafoetida), *Tatikonda* (hill), *Vinukonda* (hill), *Edurugatla* (hill), *Sirigiri* (hill), *Parvatham* (hill), *Tirupati* or *Toorpati* (seven hills). *Kinnera* (Lute), *Kadem* (armlet), *Gundam* (Pit), *Moola* (end point). *Pujari* (Priest), *Rachuri* (Raichur kingdom). These surnames are regulating marriage alliances, they are not aware of the varna and gotra systems.

These surnames regulate marriage alliances among the Beda (Budga) Jangam. They follow surname (*intiperu*) exogamy; cross

⁶³⁰ Ibid, P.258-266

⁶³¹ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.62

cousin marriages are vogue, marriage with either daughter of the mother's brother, daughter of the father's sister's is preferred to marry. This community does not have a concept of *gothralu*, they have surnames only. Depending on their surnames marriages are fixed among themselves. But in recent times some of them in some areas are falsely telling about their *gotra*'s by imitating upper caste Hindus and telling fake *gotras*, but basically, this tribe does not have the concept of *gotram*. Because tribal religious practice does not have the concept of Gothra system. Budga Jangam are patrilineal, patrilocal and patrilineal sect. Among them are no distinct unilineal descent group but the *intiperu* (surname) group is an exogamous group, the members of which trace their descent to a common ancestor Pedda Gosai, Perantalu, and believe that they are of common origin.

EXOGAMOUS SUB-DIVISIONS OF THE BEDA (BUDGA) JANGAM RELATING TO THE VIRA-SAIVAM:

Beda (Budga) Jangam Community is endogamous sub-divisions of Beydar tribe, surnames of the Beda (Budga) Jangams are noticing the tag of Vira-Saivam, its religious belief, practice, and customs for which some of the surnames explaining in this para as **Kapperia/Kapperi** (bowel) which is a separate group relating to lord shiva. **Rudrakshala** (*elaeocarpur ganitrus*) is a tree that may be traced out in Nepal and sounding places, its seed is traditionally used for prayer or seeds are made for garland and worn by lord shiva and his followers. **Shirigiri/sirgiri** the mountain of Shrishailam is called Sirigiri where lord shiva temple is located popularly known as *Shrishaila Mallanna*, there is also another explanation about Srigiri (hills five modes due north of the Kurgod hill group lies the Sirigiri chump of granite hills, Kurgod hills are situated North-West of Bellary).⁶³² **Prasadam** (sacred food) is a Sanskrit word which means holy food given or taken from the Shiva temple. **Vibhuti** (sacred ash

⁶³² Griesbach C.L. (1895) Memoirs of the Geological Survey of India, Vol.XXV, Geological Museum, Calcutta, P.61

in white colour made by cow dung), this surname considered as originally recognized which is relating to lord Shiva and his devotees smeared across the forehead with white ash.

Parvatham/Partham (mountain) is a mountain basically lord Shiva is sitting on the mountain, a famous temple Srishailam located on the hill. **Ganta** (bell), this surname is recognized separately based on their religious work. **Pradaskhina**/Pradakhana (walking around circumambulation/ clockwise) indicates that a devotee walking or going around lord shiva temple or ideal or Shiva linga three times, five times so on. **Shanku**/Sankula (sacred cone or conch) used for making sound/music and used to perform religious ceremonies and death ceremonies among the Lingayat veerasaivism, **Shivadevuni** is name of lord Shiva. **Shivaratri** (festival) religious festival celebrated annually in honour of the lord shiva every year. **Shulam** (trident) is a religious sacred instrument having lord Shiva as a weapon, a divine symbol in Lingayat/veerashiva. **Namala** (ash marks on forehead). This discussion is explained with respect to the community associations with places, culture and religion. **Lingala** (Linga), **Sadasivam** (Shiva) these two surnames are existed in Tamil Nadu.

In the recent past the Beda (Budga) Jangam people are changing their surnames (*intiperu*) by modifying such surnames, according to them those surnames are indicating their identity as inferior, ugly, lower their social status, and may insult their identity. Some of the surnames are identified like the surname of **Kallem** renamed Kalyanam, Sirigiri renamed Srigiri, Kadamanchi renamed Kadumanchi, Ubidhi renamed Vibhudi, Viboothi, Pastham **renamed** as pasupula so on.

RELIGION OF THE BEDA (BUDGA) JANGAM:

The Beda (Budga) Jangams as per the existing literature is nomadic people, as per their culture and practice was a tribe, they professed and practised animism up to 4th Century during this time they were professed Saivam, and Shiva as their god. During the 12th century, one section of people from the Bedars (wandering and

artistic) embraced into Vira-Saivism with the influence of Basavanna and his disciples. Because, of their conversion into the Lingayat they named as Jangam, later they became as Budga Jangam, Bydaru Jangam. Another section of people from the community embraced into Vishnuvism called **Dasaris**. They were also called with several names by upper castes as Bommalavallu (Puppet performers), Saradagallu (musicians), Pudapathrapollu (defendants of shepherds), Sindulollu (dancers), Gosangivallu (mendicants), Mandahechus (blessings to sheep, goat and cow yards), and Joghis (mendicants) in Tamil Nadu⁶³³ etc.

People are categorically named as *Satanis* in the official records and Census reports, due to the performance of several other professions. Brahmins were given various names; in some places they were called **Sanyasis**. Generally, Sanyasi is a man who has deserted all relations with family and society, and who has relinquished society and leads a life of chastity, dedicating to religious meditation and notions, and may be reading divine books.⁶³⁴ They acquired sufficient merit for salvation; no *sradha* is performed by the children born to him before he became an anchorite. But upper castes were wrongly declared the Budga Jangams as Sanyasivallu. The religious status of the Beda (Budga) Jangam as per the official records from Telangana, Karnataka and Maharashtra is as follows;

In Telangana as per the Census, 2011 out of a total 1,38,78,078 scheduled caste population, the Beda (Budga) Jangam is 1,11,710 (56,290 males and 55,420 females) among them Hindus 1,11,694 (56,281 males and 55,413 females).⁶³⁵ Sikhs are 12 (7 males and 5 females) and Buddhists are 4 (2 males and 2 females).

In Karnataka out of a total 1,04,74,992 scheduled caste population, the Beda (Budga) Jangam is 1,17,164 (59,372 males and

⁶³³ Frederick S. Mullaly (1892) Notes on Criminal Classes of the Madras Presidency, Govt. Press, Madras, P.16

⁶³⁴ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.6., Govt. Press, Madras, P.295

⁶³⁵ SC-14 Scheduled Caste Population by religious community, Andhra Pradesh-2011, P.1, Available at Link: C-27-00-14-DDW-2011.XLS

57,792 females) among them Hindus 1,17,138 (59,357 males and 57,781 females). Sikhs are 16 (9 males and 7 females), Buddhist 10 (4 males and 6 females).⁶³⁶ **Bidara**, a famous Jatara held once in every two years in **Kuduru Methi**, Koppal, in which the community people attend this festival from all the states.

In Maharashtra out of a total 1,32,75,888 scheduled caste population, the Beda (Budga) Jangam is 27,168 (13,784 males and 13,384 females) among them Hindus are 26,469 (13,421 males and 13,048 females). Sikhs are 9 (2 males and 7 females), Buddhist 690 (361 males and 329 females).⁶³⁷

OBC census or caste census are not enumerating since 1931. The Beda (Budga) Jangam caste people are residing in the states of Delhi, Goa, Gujarat, Odisha, Tamil Nadu, and West-Bengal but their **population** is not available. However, in the year 2023 privately, the census of the community was collected by All India Beda (Budga) Jangam (SC) Confederation and All India Beda (Budga) Jangam Welfare Federation with help of community people and approximately estimated their population as Andhra Pradesh (1,70,000), Delhi (1800), Goa (1500), Gujarat (1700), Karnataka (5,68,000), Maharashtra (1,38,000), Odisha (1900), Tamil Nadu (1950), Telangana (5,31,500) and West-Bengal (1500) and approximately declared total (**14,17,350**) population of Beda Budga Jangam.

The Budaga Jangams are considered to be Hindus. Pedda Gussayi is their kulademu and perantalu is their kula devata. In every family, it is customary to keep a pot of fermented buttermilk (*pulineella kunda*) for worship. They visit sacred places like Tirupati, Kotappakonda, and Vaikuntapuram and Dharmastala. Their caste leaders (*kula peddalu*) function as priests and perform the birth, marriage and death rituals. All major Hindu festivals which are of socio-religious significance are celebrated. village deities are

⁶³⁶ SC-14 Scheduled Caste Population by religious community, Karnataka - 2011, P.1, Available at Link: SC-29-00-14-DDW-2011.XLS

⁶³⁷ SC-14 Scheduled Caste Population by religious community, Maharashtra-2011, P.1, Available at Link: SC-27-00-14-DDW-2011.XLS

worshipped.⁶³⁸ The Beda (Budga) Jangam are hinduised by the Brahmins. The Budaga Jangam has traditional as well as modern linkages with Bedar and Chenchus.

The Budga Jangams are *Shakti* worshippers, unlike many satellite nomadic castes who worship Shiva and other gods of the Hindu pantheon. They worship the deities like Mutyalamma, Mysamma, Yellamma, Mahankalamma, Jammulamma and Sunkulamma. They propitiate the deities by offering animal sacrifices. Many of the deities are of Telangana origin. However, the immigrants to Andhra, Karnataka, Maharashtra and other regions added a few more regional deities in their localities like Karnataka, Kadimi Maramma, Huligamma, Durgamma, Andhra Pradesh Mahalakshmi, Kanakadurga in their pantheon of goddesses. They follow ancestor worship and revere ‘Peddagosai’ (original ancestor) and ‘Perantallu’ (ancestral women who turn deities). In recent years, changes are noticed among Budga Jangams as regards worship. The people are now undertaking pilgrimage to Tirupati, Srishailam, Simhachalam and Annavaram, Dharmastala, Gokarna, and Pandaripuram etc.⁶³⁹

Beda (Budga) Jangams believe in evil spirits and are afraid of them. At the time of burial, a special prayer is offered to the spirit of the dead person not to cause any harm to the members. In order to prevent the spirit of the dead and also pour ‘Jeedi’ (acid) in the eyes. The belief in evil spirits is so strong that many families incur heavy expenditure to ward off the spirits which results in their financial ruin. In spite of urbanization, no change was noticed as regards the belief in evil spirits. Belief in evil spirits and consulting witch doctors is a traditional practice of the tribe, similar practice is there in Chenchus.

⁶³⁸ Singh. K. S. (1998) the Scheduled Castes, Oxford University Press, P. 203

⁶³⁹ Sharma.J.C. (2018) A One man commission on Existance of Beda (Budga) Jangam Scheduled Castes in A.P. by the Govt. of Andhra Pradesh.

DEITIES OF THE BEDA (BUDGA) JANGAM:

Budga (Budga) Jangams do not wear “Lingam” on their body. They do not visit temples. They worship village goddesses of Mysamma, Pochamma, Sunkulamma, Ankamma, Maramma, Huligemma, Kadimimarramma, Sammakka, and Sarakka. They worship their gods in their habitations only. Beda (Budga) Jangam is a Hindu and ‘Peddagosai or Gosaitata is their main ancestor which they worship. They keep a stone in the house for this worship. The pantheon of deities is worshipped by Beda (Budga) Jangam among them discussed under heading of **Mutyalamma** she is worshipped to ward off smallpox. A festival in her honour is celebrated in Ashada Masam and Sankranthi. **Nukalamma** she is worshipped generally for good health. **Katta maisamma** she is worshipped for protection of watter fonds and against chicken pox and measles. **Mahankalamma** she is propitiated by offering animal sacrifices like fowl, goat and sheep etc. Though village gods and goddesses belong to both sexes, the Budaga Jangam people worship only female goddesses.

mysamma: The goddess mysamma is the protector of the village from the evil spirits. The people of Beda (Budga) Jangam for protection from and removal of evil spirits, consult the witch doctor (vaidyudu). They also worship mysamma as the protector of their family and relatives in the village. Some of them worship her as the protector of their agriculture and crops including domestic animals. Mysamma is worshipped for protection against cholera and other forms of illnesses.

Pochamma: The goddess Pochamma is a protector from diseases, famine-like colora, *gathara*, chickenpox etc. Village people every year conduct a procession called *Bonalu* and Bonala Pandaga for Pochamma.

Yellamma: The goddess Yellamma is famous in the entire South India and some parts of North and Western India. The Yellama is a family god for many communities. There is a caste in the name of Yellamma. Even in the Beda (Budga) Jangam community some of the surname sects also have the Yellamma as

their family goddess like Vibhudi, Kadamanchi, Toorpati, Kallem, Pastham, Sadula so on. Their male names are Yellaiah, Yellappa and Yellamma, Yellavva their woman names are common. Yellamma was worshipped for protection against evil spirits and black magic.

MARRIAGE RITUALS OF THE BEDA (BUDGA) JANGAM:

Beda (Budga) Jangams are observed in certain rituals they perform rituals during birth, marriage, and death. On all occasions, the rituals will be observed for three days only. For marriage, the father of the boy will go in search of a girl for his son by taking the help of village elders (*Kula Peddalu*) in the same or other localities known to them, they take the help of caste people for the matches. They will marry within the community but not with the same surname. For example, the *Pastam* surname people will not marry within in a *Pastam* family, but marry in a family of different surnames. As per the Thokala Bala Gurmurthy, Appapur Chenchu Penta, Lingala Mandal, Nagarkurnool District he explained chenchus also having similar customary practice in searching of girls for their marriages.

KALLU: the parents of the bridegroom consult with the parents of the bride along with ***Kulapeddalu*** and give Sandhi (taddy) palm tree juice to the bride's parents and other relatives of the bride and ***Kulapedda*** fix the marriage alliance (contract) with the bride and bridegroom.

Beda (Budga) Jangam marriages are similar to the tribal (chenchu) marriages because the community originally had a tribal stock of chenchu, Bedar. Varasheva (bridegroom shall deliver his service to his father-in-law and mother-in-law). Oli a bride price (*tera*) in practice, Myara (sometime bridegroom under the surveillance of parents of the bride), ***puta*** (bridegroom some time stay under eye of the kula pedda), vidakulu (divorce), marumanumu (remarriage) are common practices among the community like other tribal practice. Most of the community males have two wives similar practice existed in Chenchus as explained by the Chigurla Lingaiah

of Baurapuram Penta, Lingala Mandal, Nagarkurnool District. Most of the marriages are child marriages among the Beda (Budga) Jangams. They never consult Brahmins as priests for their marriages.

The marriages take place among close relatives. Village elders *Kula Peddalu* will finalise the marriage. The bride price (*tera*) of Rs.9/- is paid. There is a custom of paying “*Oli*” of Rs.9/- and sometimes of Rs.12/- by the boy parents to the girl parents before the caste people (*Kulam*). If it is a second marriage, the *oil* is reduced to Rs.4.50/-. An auspicious day is fixed for the marriage which is solemnised on the advice of the community elders (*kulapedda*). Marriage will be performed at the bride’s place (house) as a customary practice, among the caste elders (*Kula Peddalu*) one of the caste elders acts as a priest (*Ayyagaru*), Nimmala Mallaiah, Mekala Banda, Srishailam, A.P. he agreed concept of Oli is Rs.9/- is vogue in Chenchu marriages.

The marriage is celebrated by the distribution of rice and toddy palm tree juice (*kallu*) to the entire community. Inter-caste marriage is prohibited. A fine will be imposed for violating the norm. They are fond of consuming tody and liquor, extensively used at the time of marriage rituals. In performing marriages offerings made to the ancestors and in all other matters relating to rituals, the community elders play an important role.

PELLI: After fixing the marriage contract between the parents of the bride and bridegroom an auspicious day will be fixed by the *kulapedda* (head of the caste) on that day parents of the bridegroom along with his *Kulapeddalu* (caste heads) come to the house of the bride an early hour in the morning and sit on the *Chapa* (mat), same practice is prevail in Chenchus⁶⁴⁰ and wishes the parents of the bride and their relatives will attend the marriage and alcohol is served and lunch is offered to all the caste heads. Expenses are bear by the bridegroom father, now the expenses are bearing equally. In the evening the marriage is performed and *Thali* is tied to the neck of the bride by the bridegroom and next day visit the Hanuman temple and

⁶⁴⁰ Thokala Pedda Guravaiah, Appapur penta, Lingala Mandal, Nagarkurnool District has explained about their marriage customary practices.

worship the Hanuman and both bride and bridegroom go to the bridegroom's house. The marriage is consummated at the bride's residence on the third day after marriage. After marriage, patrilocal residence is the norm.

DEATH RITUALS OF BEDA (BUDGA) JANGAM:

Dead is placed in front of the house in a sitting position, this customary practice following with the influence of vira-saivam. All relatives are informed, and the dead body is washed after a final meeting of relatives and friends of the deceased. Dead is carried to a burial ground in a sitting posture called *vimanam*, they use a conch and bell in the procession (*Shava Yatra*), and the dead is buried putting the north side of the face of the deceased in a sitting posture. Same surname relatives bathe and consume liquor and go back to their homes. On the third day, mortuary rituals (*dinakaryamu*) are performed. Relatives visit the burial place, offer food to a dead person and food is offered to the crow and they come back relatives give liquor to the family members (*kallu kaluputa*), and dinner is offered to presentees. For protection from evil spirits, they consult the witch doctor (*vaidyudu*). Chenchus also offer food to a dead person and consulting of the witch doctor is in vogue.

The witch doctor is consulted for exorcising evil spirits; this practice is in vogue in the Telangana region. Ancestor worship is observed every year on the day of the *kotta amavasya* (half moon day).⁶⁴¹ Beda (Budga) Jangam people greatly consume liquor and alcohol on every social occasion as chenchus.

CUSTOMS OF THE BEDA (BUDGA) JANGAM:

All rituals relating to birth, marriage and death are observed for three days only. Pre-delivery rituals are observed. Like people of the other satellite communities, the Budga Jangams are enforcing certain restrictions on women during the pre and post-natal period. In the case of a male child, the *puttuventrikulu theeyuta* (tonsure

⁶⁴¹ Singh.K.S. (1998) the Scheduled Castes, Oxford University Press, P.203

ceremony) is performed for three months of child. For a female child, the ears and nose are pierced before three years of age.

In many places, dead bodies' burries in a lying posture. In almost all the regions they bury dead bodies. Some time dead are buried in a sitting posture (*Vimanam*). Obsequies for the departed are offered on the third day itself. After the death of a person in a family, the family members observe restrictions (penance) for three days only, on the third-day alcohol is served to relatives.

The caste has endogamous divisions and they follow surname exogamy for marriage. Cross-cousin marriages are very popular in Beda (Budga) Jangams. Marriage with one's mother's brother, father's sister or elder sister's daughter is preferred. Marriage with one's maternal uncle's daughter is preferred similar practice is vogue in Chenchus. The common age for boys is 20 years and for girls are 14 years now it is changed to 20 for girls and 25 for boys. They follow the *Tera* system for marriages. The custom of 'Oli' (bride price) of rupees nine is still practised. Incompatibility or adultery may lead to divorce. If either party seeks divorce, it is granted after the approval of the Kula Peddalu (caste elders).

These surnames regulate marriage alliances. The Budga Jangams perceive themselves as low caste in the local social hierarchy and are perceived as such by other communities. They are not aware of the *Varna system*. Marriage by negotiation is the usual mode of acquiring a spouse. Monogamy is the norm, but polygamy (non-sororal) is permissible. The *kula pedda* officiates at the marriage proceedings. Usually, a *thali* made of black beads (nallapoosalu), a nose ring, toe-rings, and a nose stud is the marriage symbol for women. The bride price (oli) is in vogue. Social disputes are decided by the elders of the caste and once the reasons are justified, the caste elders (*kulapeddalu*) approve of it. Compensation is mostly paid to the aggrieved party. As per the circumstances, the children are looked after by either parent. Among the Budga (Budga) Jangams, remarriage is permissible for widows, widowers and divorcees. Sororate, too, is allowed.⁶⁴²

⁶⁴² Singh.K.S. (1998) the Scheduled Castes, Oxford University Press, P.203

OCCUPATION OF THE BEDA (BUDGA) JANGAM:

Beda (Budga) Jangam are mainly a landless community. Their children help their parents in seeking alms and also in mat-weaving. There is an increase in the number of daily wagers, and casual labourers and the wage payments are made in cash.⁶⁴³ The main traditional occupation of the community is hunting, and food gathering they are hunter-gatherers and begging is adopted when there is no hunting success. They usually, go for hunt in the night these people used to go for hunting with wild dogs kept by them, chenchus are habitually keep the dogs with them. They would hunt wild boars, porcupines, mongooses, foxes, jackals, different varieties of cat species, squirrels, rats, tortoises and various types of birds. Begging is another occupation ever since their nomadic and semi-nomadic way of life. As nomadic, they would go begging from village to village from one main place to another, Ura-chenchus, Krishna Chenchus and Telugu Chenchus having this practice in plain areas. They would start early in the morning and beg the houses of various communities while singing songs with *tambura* and *gummeta* (budga) or dicky (like a dholak) in pairs. Folk song called Burrakatha is also their main professions. They would recite various types of stories with Burrakatha, Yakshaganas, Sharadakathalu etc. They would particularly go for begging at the time of Dasara. At the time of harvesting paddy, they would beg near the ‘*Kallam*’ (harvesting places). According to the Census, 1981 of Andhra Pradesh, enumerators were recorded as there are 3 households with a population of 14 persons comprising 8 males and 6 females their main occupation is begging these people to prepare mats and sell them in the neighbouring village this is classified as a scheduled caste in Andhra Pradesh.⁶⁴⁴

Beda (Budga) Jangams use percussion musical instruments and narrate ‘*Tandhana*’ with balled stories, Bhumani Ravindra, Pedda

⁶⁴³ Ibid, P.203

⁶⁴⁴ Census of India-1981, Andhra Pradesh, Village Re-survey Monograph on Sivanagar (Medak District) Draft by Khaja Moinddin and D. Koteswara Rao, P.9

Manthanala Penta, Nallaguntla Post, Dornala Mandal, Prakasham District, has explained about their folk songs and they play with musical instruments of Maddela, Thalam, Kinnera, Eknadam and they recite Chenchu Laxmi Katha etc. They use the percussion musical instrument called “*Budiga*” and this Budiga is used as an adjective instrument for the caste. They use “*Budiga*” or “*Thambura*” instrument and narrate stories like “**Balanagamma Katha**”, “**Kambhojaraju Katha**”, “**Bobbiliyuddam Katha**”, **Kumara Ramuni Katha** so on.⁶⁴⁵ The stories are narrated, rather sung, by a team of three people, of whom the head narrates the story and the other two assist him by repeating and emphasising (chorus). The group can be of all male members or all female members or can even be a mixed group. Singing ballads and narrating stories is their main profession and mat weaving as an additional occupation helps them in earning small amounts. From this, they do not earn much and at times, it is not at all beneficial. Mat weaving has also been important for the livelihood of the community. Mat weaving for them is a cottage industry and it is passed on from generation to generation. The men folk will bring palm leaves from the forest and the women will do the weaving work. Both men and women will go to the market for selling the mats. Chenchus were also experts in mat weaving work as per the Katraj Yellamma W/o. Bakkaiah, a chenchu woman, Chenchu colony in Banala village, Balmoor Mandal, Nagarkurnool District she explained that her main occupation is mat weaving, but due restrictions of government, they are not entering into forest for collection of palm leaves and they stop mat weaving occupation and lost their livelihood, now they are engaged in daily labour work in agricultural fields.

Another part-time occupation of the Beda (Budga) Jangams was when someone dies in the evening, the cremation or burial is done the next day and people keep awake throughout the night near the corpse. The Budga Jangams will recite stories about their ancestors

⁶⁴⁵ Margaret.A. etc. (2002) South Asian Folklore an Encyclopedia,
Routledge, New York, 87

and thus help the people in keeping awake. They would be paid some amount for this service, ladies of Budga Jangams are experts in mat weaving from palm leaves. In addition to household work, the Beda (Budga) Jangam women help the men while performing folk songs *Kathalu*. Their folk songs and folk tales are partly community-specific. Folk songs are sung by both men and women. They use percussion musical instruments.⁶⁴⁶ The women are also helping in their traditional occupation of soothsaying and seeking alms, and working as wage labour in cotton fields.

At present, the people of the community have almost stopped begging due to not much encouragement from other castes and hunting is also severely reduced due to a decrease of the forest and busy areas and restrictions by the forest department. Most of them are now engaged in various types of petty and small businesses like selling plastic goods, old clothes, utensils etc. or as agricultural or other daily wage workers. The Beda (Budga) Jangam is mainly landless.⁶⁴⁷ The children help their parents in seeking alms and in mat weaving. There has been an increase in the number of daily-wage casual labourers.

They would hunt all crawling animals like rats, squirrels, wild boars, mongoose, wild cats etc, they had acquired expertise in knowing where rats will be found. They were having all the necessary equipment like nets for hunting. Budga Jangams go for a hunt daily. Traditionally they have taken up hunting as a source of additional income. They are expert hunters and every household possess various kinds of nets like, *Topeta*, *Vala*, *Kundella Vala* etc., the official data shows most of the Beda (Budga) Jangams are labours, as per the Census, 2011 the community working population as follows;

In the State of Telangana, the total population of Beda (Budga) Jangams 1,11,710 among them total main working population from all the age groups was 40,810 (23,027 males and 17,783 females)

⁶⁴⁶ Census of India-1981, Andhra Pradesh, Village Re-survey Monograph on Sivanagar (Medak District) Draft by Khaja Moinddin and D. Koteswara Rao, P.9

⁶⁴⁷ Ibid, P.203

among them most of the people are agriculture labours, cultivators and workers engaged in trade and commerce and other allied services.⁶⁴⁸ In the State of Karnataka, the total population of Beda (Budga) Jangam was 1,17,164 and the total main working population from all age groups was 41844 (29778 male and 12066 female) among them most of the people are agriculture labours, cultivators and workers engaged in trade and commerce and other allied services.⁶⁴⁹ In the State of Maharashtra, the total population of Beda (Budga) Jangam was 27,168 among them total main working population from all age groups was 9521 (6733 male and 2788 female) among them most of the people are agriculture labours, cultivators and workers engaged in trade and commerce and other allied services.⁶⁵⁰

MAT WEAVING OCCUPATION OF THE BEDA (BUDGA) JANGAM:

Mat weaving is originally professed by the Chenchus, Yerukalas in Andhra, Telangan and Medas in Karnataka State, but Beda (Budga) Jangams also continued this practice which is generally a tribal profession. They are experts in mat weaving.

The ladies of Budga Jangams are experts in mat weaving. It was observed that they could do it even while engaged in talking. The men folk will bring palm leaves from the forest and the women will do the mat weaving work. Both men and women will go to the market for selling the mats. At present, most of their people have stopped begging and are engaged in various types of small businesses like selling plastic goods, old clothes, paper etc.

⁶⁴⁸ Census of India-2011, Andhra Pradesh, Special Tables on Scheduled Caste Main Workers Classified as Industrial Category, P.1, Available at Link: SC-28-00-01-DDW-2011.XLS

⁶⁴⁹ Census of India-2011, Karnataka, Special Tables on Scheduled Caste Main Workers Classified as Industrial Category, P.1, Available at Link: SC-29-00-01-DDW-2011.XLS

⁶⁵⁰ Census of India-2011, Maharashtra, Special Tables on Scheduled Caste Main Workers Classified as Industrial Category, P.1

FOOD HABITS OF THE BEDA (BUDGA) JANGAM:

The people eat the flesh of all varieties of hunted animals which includes cats, both domestic and wild. Earlier, they also used to eat the flesh of dead sheep and goats. Hence, they were derogatorily referred to as ‘*Peenugulanu Thinetollu*’ (those who eat dead animals) by the people of other communities. The Beda (Budga) Jangam is non-vegetarians who eat pork, though they abstain from taking beef. Their staple cereal, rice, is taken with pulses, like red gram, black gram, and green gram.⁶⁵¹ They use rice or any coarse grain. They are very fond of ‘*Kallu*’ (toddy) which is used in abundance in all ceremonies and functions. Only occasionally do they consume roots and tubers. Groundnut and sunflower oils are used as the cooking medium. Alcoholic drinks are consumed.⁶⁵² They are also fond of eating of *Elukalu* (rats).

J. C. Sharma commission reported as they would eat all types of animals which they hunt and which are easily available. They use rice or any coarse grain. They are very fond of *kallu (shandi)* palm tree juice. They use to eat dead animals of fowl, pig, wild pig, fox, cat, wild cats and rats and described them as *Pinugula Thinevandlu* people who eat dead animals.

HABITATION OF THE BEDA (BUDGA) JANGAM:

Earlier they used to live only in round-type huts going from place to place which would be erected outside the village near the fields or burial grounds etc. They also live to make their huts near the government buildings like railway stations, bus stands, schools etc. Only recently they have started setting up at one place in the house sites provided by the Government or purchased privately by some of them. Many of them are still living in round-type huts with a large number of family members living inside a small crowded place.

⁶⁵¹ Singh. K. S. (1998) the Scheduled Castes, Oxford University Press, P. 203

⁶⁵² Ibid, P. 203

Presently some of the Budga Jangams are living in thatched huts, tiled houses, zinc sheet houses and some in RCC rooms. But for ages, these people have been living in huts which have three curves and are in the shape of a half-moon. As per the report of the Sharma Commission even now 60% of Budga Jangams live in such three curved shaped huts.

CHARACTERISTICS OF THE BEDA (BUDGA) JANGAM:

The Beda (Budga) Jangam features can be summarised as below: they are nomadic for several generations and have very few material possessions suitable for their nomadic life. They mainly depend on hunting small animals like foxes, rats (*Ellelukalu*), rabbits, jackals, wild pigs, porcupines, monitors, lizards and many varieties of cat species and other animals assisted by their hunting dogs. They generally erect their temporary shelters near a village while the men go hunting and the women folk resort to begging in the adjacent villages. At what stage they learnt performing art forms to improve their capacity for begging is difficult to ascertain, but they learnt these arts along with other nomadic and semi-nomadic communities (chenchus) do specialize in these forms like *jangam kathas*, *burakathas*, that is, balanagamma katha, katamaraju katha, bobbili thandrapaparauyudu katha, the budga jangma community have a special way of their performances, spontaneously with simple attire. Their musical instrument's rhythm and style are markedly different from that of other communities specializing in these art forms.

It may be seen that in the book of Sri K.S Singh, besides describing the various characteristics of the community, it has been mentioned that the community existed in all three regions of the combined state of Andhra Pradesh, Karnataka and Maharashtra. In the book “Budga Jangam Darshini” in Telugu (2002), by Dr.N.R.Venkatesham, described as they exist in all the districts of the south India. As the old and new records, Census reports and constitutional orders had revealed that the community had existed,

though in small numbers, in the Deccan area, it was felt that a visit should be made to one or two habitations of that area where genuine Beda (Budga) Jangam people were believed to be residing.

This community is descendants of the Chenchus and Bedars, their character pass on through their ancestors. They were cattle lifters, high way robbers. They were also recorded as irresponsible persons, great consumers of alcohol and taddy. They do not send their children to schools. At present, they are cunning and selfish people historically called *Kiratas* (bad people), who do not know the value of education and the value of humanity.

LANGUAGE OF BEDA (BUDGA) JANGAM:

Ordinarily they speak Telugu language or the local languages. But they do have their own language (dialect) which does not have a script. They use specific names for certain words. For example, they call a respectable person as ‘Mankadu’. Beda (Budga) Jangams can converse with others in the Telugu language but among themselves use some special words typically their own and do the conversation. These special words approximately would be 300 traced out from old records. They use these special words and mix them with Telugu, Kanarese languages and speak. The community people inhabited in Telangana, Andhra Pradesh, Karnataka, Maharashtra, Tamil Nadu, Goa, and Odisha also speak in Telugu Language and they also speak in their specific dialect (*Marugu Basha*) hide language, which was their tribal dialect, created and developed after falldown of Vijayanagar kingdom to hide their identity.

Beda (Budga) Jangams identify with their dialect, whenever new one come across. They also interact with their language to confirm the caste man. They also confirm the stranger by asking their surname (*intiperu*). Then the caste person was allowed into the meeting and hostage. They secretly communicate with their dialect in public places and open places. Their objective in speaking their dialect is to hide their activities and identity with other communities.

**BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
it's Religious Journey from Tribe to Caste)**

Budga Jangam Dialect	Telugu	English
<i>Antaseela</i>	Adhikam	More
<i>Antukonu</i>	Theesukonu	Take / Theft
<i>Addi</i>	Abaddam/urikine	Misrepresentation
<i>Amra</i>	Baga, Chala, Ekkova	More
<i>Ashode</i>	Parwaledu	Its ok
<i>Askoti</i>	Mamsamu	Mutton
<i>Alige Panthu</i>	Bala-Santhu Vesham	A king of acting for bless children
<i>Ikrakoti</i>	Chettu	Tree
<i>Inglamtam</i>	Navuu	Joke
<i>Eekanegadu</i>	Telugu/Munnuru Kapu Kulasthudu	Telugu or Munnuru Kapu caste man
<i>Unnasigadu</i>	Eluka (Buduga in Canarese	Rat
<i>Urakaskam</i>	Pilli	Village cat
<i>Enttuwa</i>	Munigisa	Mongoose
<i>Elegadu</i>	Bogam vadu	Traditionally a Dancing Caste person
<i>Egieve</i>	Ichai/Ichi-esai	Give back
<i>Iykanjeyi</i>	Daachipettu	Hide the things
<i>Elleshanthi</i>	Bogam-sree	Dancing girl (traditional caste)
<i>Olthu</i>	Bikcham	Vow/Alms
<i>Onthu</i>	Namminchuta	Proposed to Make belief of un-known person as his own
<i>Kanchikam</i>	Dabbu / Paisalu	Money
<i>Olthugadu</i>	Bickshagadu	Beggar
<i>Kanjiu</i>	Boginchu	Enjoying in Sexual intercourse
<i>Kanchikadari</i>	Dhanavanthudu	Rich person (money lender)

Kaddigadu	Goundla vadu/ Gouds	A man of the Gouda caste
Kaddishanti	Gouda Sree	A woman of the Gouda Caste
KanJulata	Sambogam	Sexual intercourse
Kankhe	Mandu	Medicine
Kathpa	Muchika	Complaint lodged to head of the caste
Kankhetugadu	Mandula Kulasthudu	A man of the Mandula caste
Kankhedari	Vaidyudu	Traditional Mendicant
Karinchu	Champu	Killing
Kabbi	Rahasyam	Secret
Karchipou	Chanipovu	Dead
Karimpovu	Chanipovu	Kill
Karkotigadu	Endrakayya/Endrikicha	Crab/ crustaceans
Karkkuvam	Manidi Kaya, Seethapalam (pachani Kayya)	Mango or Custard apple (or any green fruit)
Kalvaam	Rai/ Rayi	Stone
Karvadi	Chikadi	Dark/Night
Kashadam	Thappu / Apayyam	Offence / danger
Kajjugadu	Kamsali	Goldsmith
Kajaam	Chepa	Fish
Kasimpu	Thittu	Scold
Karaamkotlu	Mirapakayyalu	Chilli
Karkudu	Kopisti	Dangerous man
Karigadu	Beda (Budga) Jangam	Budga Jangam Caste person
Kashikam	Dayyam	Devil
Kashkadari	Bootha Viydyudu	Witch doctor
Kittipovvu	Chanipovu	Died
Kinegadu	Madiga vadu/ Malavadu	A persons of Madiga or Mala Caste
Kuchugadu	Police vadu	A police personal

*BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
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Kummigadu	Kummari vadu	A person of Kummarি caste (potter)
Kurumgadu	Thabelu	Tortoise
Kenda	Batta	Cloth
Kendalagadu	Chakali vadu	A person of Chakali caste (Washerman)
Kevinchu	Nokki Cheppu	Telling by pressing
Kyka	Kukka	Dog
Kypu	Theenu	Eat
Konkadam	Purshangam	Penis
Kokkidigadu	Kodi	Hen
Kokkumidsagadu	Donga/ Donga Buddivadu	Thief
Kodhi	Thappu pattuta	Finding out wrong
Korajigadu	Yerukala vadu	A man of Yerukala caste
Kosam	Purushangam	Penis
Gandu/Gan dugadu	Vitudu	A male Prostitute
Gabbi	Boothu	Bad
Gaswam	Gaddi	Grass
Ginjam	Rupayee	Rupee
Gijjigadu	Mangali vadu	A man of Mangali caste (Barber)
Githatkam	Edchuta	Sorrow
Guntigadu	Pichaguntlavadu	A man of Pichaguntla caste
Guyyam	Godam	Small ware house
Gulpu	Prashna	Question
Gutigadu	Pandi	Pig
Gudegadu	Gudem Pedda	Head of the Budga Jangam caste
Gusu	Avamanamu	Insult
Gonttagadu	Komati / Vishyudu	A man of Komati caste (Trader)

Gotwam	Sree Marmangam	Private part of women (vagina)
Gottegadu	Pisinarivadu	Stingy person
Gorenda	Gadusari/ Mosakari	Cheater
Chakrakoti	Rotte	Rotti
Janthakoti	Dayyam	Devil
Jangaskam	Jangapilli	Wild cat
Jakarigadu	Mondi kulam vadu	A man of Mondi caste (Stubborn person)
Jahnu	Vellu	Go
Jichupunnem	Kamikudu/Kamikuralu	He or she having sexual lust
Jidduvam	Thala	Head
Jiddegadu	Yadava/ Golla vadu	A man of Yadava or Golla caste (shepherd)
Jirra	Prameyyam	Involvement
Jivtwalu	Ginjalu	Grain
Jodalu	Jonnalu	Millets
Thatagadu/ Thatadu	Brahman	A man of Brahmin caste
Thatashanti	Brahman Sree	A woman of Brahman caste
Thukarigadu	Katika vadu	A man of Katika caste (Bucher)
Thelpodu	Chakali	A man of chakali caste (washerman)
Thellam	Rupaya	Rupee
Tholipam	Ambali	Molt made with millet
Thodsigadu	Udatha	Squirrel
Dhathu	Bukayinchu	Perjury
Dhablikoti	Ganji	Rice Juice or Millet Juice
Darigadu	Tururskudu / Police	A man of Turshku (mulim) / Police
Dasigadu	Dasari vadu	A man of Dasari caste

*BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
it's Religious Journey from Tribe to Caste)*

Dyipu	Kottu	Beat
Nachindu	Agu/Undu	Stay / wait
Narshigadu	Nakka	Fox
Nagana/Naganna	Vaddu	No...No
Nataam	Dooram nundi Saigalatho Chepputa	Sending message through signs from long distance
Nataam Panthu	Naatam andukoni Jathakam Cheppevesham Veyadam	By receiving information from the messenger, acting with soothsaying or astrology
Narralu	Vadlu	Paddy (rice grain)
Nalupu	Sara / Sarai	Liquor or alcohol
Napko	Theesuko	Take
Nettagadu	Dora	Prince (Nayak)
Netki	Choodu	Seeing (saw)
Nettu	Sommu	Property
Panthu	Vesham	Comes dressed
Pachatkam	Dongathanam	Theft/robbery
Pacham	Eethakammalu	Palm leaves
Pacham	Pachi Pogaku	Tobacco green leaves
Pachigadu	Donga	Thief
Patrakoti	Rai	Stone
Pallatam	Matladatam	Talking
Pardeshi	Sanchara Jati vadu	Another nomadic person
Palkwatom	Matladatam/ Yachinchatam	Talking or Begging
Panshalu/ Panchalu	Mootramu	Urine
Panshulu	Neelhu	Water
Paschayam	Cheppu	Sandle / cheppal
Pinkedu	Pillavadu	Child
Pinke	Pilla	Female child

Pithywa	Thakatlu cheppu	Meddling
Pisam	Chapa	Mat
Pucham	Sree Marmangam	Vagina of woman
Pulla	Muchalika/ a stick	Victim give stick by which cognizance will be taken by head man of the community
Pulla dari	Pulla Ichina vadu	Who gave stick for trial of his case
Pullakotlu	Mamidi pandu	Mango fruit
Pullakotlu	Chintakayyalu	Tamarind fruit
Pullam	Chinthaku	Tamarind leaves
Pujagattu	Samboginchu	Sexual intercourse
Potlakoti	Garbam	Pregnancy
Bangi Jeyou	Dongilinchu/Dachipettu	Theft / hiding
Badcham	Barre/Gaede	Buffalo
Badshalodu	Gangireddulodu (Nandiwala in Hindi)	A man of Gangireddula caste (Beggar with noun bull)
Baarthigadu	Vaddera vadu	A man of Vaddera caste
Bidemgadu	Dommara vadu	A man of Dommara caste
Biraadu	Budga Jagala gudem	A village of Budga Jangam
Geeruga	Baguga / Manchiga	Best or good
Boothakashkam	Bootha Pilli	Devil cat
Ballakoti	Raktham	Bood
Bogatkam	Sambogam/Vyibavam	Joy or Joyful
Bodsham	Ginne / Kunda / Patra	Plate / Pot / vassal
Mankadu	Itharakulasthudu	Other caste man
Metpillu	Biyyamu	Rice
Jivtwalu	Ginjalu	Grain
Savidi	Annam	Cooked Rice
Chakrakoti	Rotte	Roti
Dablikoti	Ambali	(Liquid essence made of cooked rice)

*BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
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Matte	Illu	House
Mandigadu	Pandi	Pig
Makatam	Gade/ Barre	Buffalo
Makdigadu	Lambadi vadu	A man of Banjara / Lamani caste
Mattigadu	Kapu, Reddi or Villager	A man of upper caste or villager
Mattivam	Mannu	Sand or clay
Mathe	Illu	House
Mathe Kashkam	Inti Pilli	Domestic cat / Pet cat
Mabbugadu	Boya vadu	A man of Boyya caste
Malgu	Nidrinchu	Sleeping
Marpillu	Ammukonu	Selling
Maskoti	Sree	Woman
Myatha	Annam	Food
Myasam	Meka	Goat
Mitipillu	Biyyam	Rice
Midsagadu	Donga	Thief
Midshakam	Dongathanam	Theft
Mirra	Nirlakshyam	Negligence
Meetam	Uppu	Salt
Meetamgadu	Upparodu	A man of Uppara caste
Meetamgadu	Thelu	Scorpion
Mukkurasigadu	Pandi	Pig
Muthkari	Musalivallu	Old man and woman
Muthagadu	Devudu	God
Muthadi	Devatha	Goddess
Muthadi	Ammathalli	Mother goddess
Musagadu	Eluka	Rat
Maysku	Thinu	Eat
Modskwam	Mondi Manishi	Stubborn person
Mhoge	Ginne /Shambu	Plate / Hemp
Yagrakoti	Yagram / Puli	Tiger
Yayskam	Bixam	Alms / vow

<i>Yaskadari</i>	Bixagadu	Beggar
<i>Yaskadari</i>	Bixagadu	A person has skill of getting more begging vow
<i>Yasam</i>	Pamu	Snake
<i>Lakku</i>	Natana	Acting
<i>Lakadam</i>	Karra /Katte	Stick / log
<i>Valemgadu</i>	Udumu	Monitor lizard
<i>Vadivam</i>	Kathi	Knife
<i>Valkam</i>	Vesham	Comes dressed
<i>Valkudari</i>	Veshagadu	A man dressed to perform dance
<i>Valko</i>	Kurcho	Sitting or sit
<i>Shanti</i>	Sree	Woman
<i>Shakam</i>	Kura / pulusu / Soup	Curry or Soup
<i>Sharam</i>	Sree	Woman
<i>Shavidi</i>	Annam	Food
<i>Shirpagadu</i>	Pillavadu	Young man or male child
<i>Shirpakoti</i>	Pilla	Young woman or female child
<i>Shendra</i>	Deshatana/Valasa	Migration (migration on traditional work)
<i>Shettam</i>	Chenu/ Shanu	Crop or field / Agriculture field
<i>Shegu</i>	Vellu	Go
<i>Sikka Jittwalu</i>	Thyadalu / Ragulu	Finger millets
<i>Sidanam</i>	Kallu	Sandhi or Palm juice
<i>Sirastha</i>	Paddathi / Acharam	Customary pattern of behavior
<i>Sirsuvam</i>	Thala	Head
<i>Silakoti</i>	Sthanam	Place
<i>Serguvam</i>	Cheta	Tuft / Soop
<i>Sonnam / Sonpam</i>	Sommulu/Bongaram	Ornaments / Gold

*BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
it's Religious Journey from Tribe to Caste)*

Sokkalu	Jonnalu	Millets
Souka	Vaddu	Danger
Mankadu	Uri-Pedda Kulasthudu	Outsider (upper castes person)
Todisigadu	Udatha/Oodutha	Squirrel
Egu	Vellu/Pho	Go

Dr. N. R. Venkatesham (2022) Beda (Budga) Jangalu (Telugu) Basha Sahitya Samskruthikamsala Parishilana, P.265-269 exposed the Beda (Budga) Jangmam Language extracted from this work in Telugu Language

Thatagadu	Bapanodu	Brahmin
Thatashanthi	Bapana Sree	A Brahmin Woman
Yellee kudhum	Woorkoo	Run
Chena tooko	Choosukonee Woondoo	Watch
Jidha wadhoo	Cheppa Wudhoo	Don't let out
Heerpum	Kuttu/ Kattu	Club or stick
Hoollamooko	Kathi	Sword
Koothapee	Thoopakee	Gun
Kogeelum buddoo	Bavilo Dhoomkoo	Jump into a well
Murwa janoo-jedhoo	Dhonga Paroo Yevoo	Give a flase name
Bagah morsoo	Nijunga Chapoo	Tell the truth
Um wursoo	Raotha Chayoo	Cry out
Chakoonaroo	Pattee Naaroo	Caught
Karwa nosee wacha	Illoo Choosee Nanoo	I have seen a house
Karwaloseera	Illoo Choosee Ra	Go and see the house and come back
Yerra pilka	Bangaram	Gold
Guzkee	Gurram	Horse
Eki	Onkati	One
Dhoi	Rendu	Two
Thini	Mudu	Three
Chari	Nadugu	Four
Fanchkoti	Aidu	Five

Sathi	Edu	Seven
Aiti	Enimidi	Eight
Navi	Thommidi	Nine
Daskoti	Padi	Ten
<i>Sunni</i>	Sunna	Zero

⁶⁵³Here are some of the caste differences given which are extracted from the books and records as follows;

CASTE PANCHAYAT OF BEDA (BUDGA) JANGAM:

Their traditional caste council are constituted by the caste elders (*kula peddalu*) of one or two villages, to decide cases like divorces, breach of caste norms, adultery, etc. Cash fines and social boycotts (excommunication) are the usual forms of punishments. The statutory panchayat usually looks after the development of the village.⁶⁵⁴ All problems in the community are resolved by community elders within the community itself. They follow a system called “*Pulla Katte Paddathi*”. All disputes relating to marriage, divorce, or any other matter will be resolved within the community by the *Kula peddalu*. They do not indulge in any sort of dispute or come with other caste people. They do not have a tradition of going to the police station for settlement of disputes. Kula (community) Panchayat and Ordeals, the Kula Panchayat, which consists of a few elders, is a very strong institution in the community. It performs various types of roles to control the way of life among Budga Jangams, to maintain stability and discipline among the caste.

Despite urbanisation, industrialization and modernization, there are no marked changes in the institution which still governs their total way of life. Despite the functioning of the regular Government mechanism, the Budga Jangams do not avail their services and they approach the *Kula Panchayat* for any issue. For example, no person

⁶⁵³ Nagendra K.R. Singh (2006) Global Encyclopedia of the South Indian Dalit's Ethnography, Vol.1, Global Vision Publishing House, New Delhi, P.89

⁶⁵⁴ Ibid, P. 203

is allowed to approach or file a complaint in a police station for whatever the nature of the crime nor allowed to approach a court of law. Ordeals are still a part of the legal process despite the changes due to urbanization. The accused is subjected to ordeals to prove innocence in cases of unfaithfulness and adultery. Divorce can be obtained for the reasons of childless, illegal relationships (adultery) and other family problems in the presence of the community elders (*kula peddalu*). Compensation is mostly paid to the aggrieved party.⁶⁵⁵

THE BEDA (BUDGA) JANGAM IN THE CASTE HIERARCHY:

The Budga Jangam people consider themselves as the bottom-most strata in the caste hierarchy and considered by other communities as such. They are treated as an untouchable community during earlier generations. Since begging is considered a demeaning occupation, they are looked down upon in society due to the social stigma attached to begging. They are neither allowed into the houses of caste Hindus nor did they maintain commensal relations with the Beda (Budga) Jangam community.

J.H. Hutton in Census of India 1931, speaking of depressed classes in India has defined that depressed classes are those castes, “*the contact entails purification on the part of the high caste Hindus. He further stated that those castes who because of the traditional position in Hindu society are denied access to temples or have to use separate wells or are not allowed sitting inside a school or house but are to remain outside or suffer similar social disabilities.*” In earlier generations, people of Budga (Budga) Janagm caste suffered the indignities as stated above.

The Budga Jangam caste people are considered so low that the Brahmins do not officiate any ceremonies. The caste people are not

⁶⁵⁵ Ibid, P. 203

served by service asked like barbers, washermen etc. many informants stated that during their father's time, the higher caste Hindus considered that either the contact or proximity with Budga Jangm, polluted them and do not accept water from Beda (Budga) Jangams. There are no commensal relations with other communities in the area. J.C. Sharma reported that their habitation is outside the village nearer to the Malapalli and Madigagudem.

Justice Usha Mehra Commission Report, 2007 in the report quoted Andre Bettille who observed that the physics structure of a village is, in some measure, a reflection of its social structure people who are close to each other in a social system tends to live side by side and distance can be seen as social distance. In coastal Andhra and Telangana, Karnataka the Beda (Budga) jangam hamlets are nearer to the Malapalli and Madigagudem. Till recent times the Budga Jangam people are not allowed to bury their dead relatives in the burial grounds earmarked for caste Hindus.

The field study reveals that the Beda (Budga) Jangams occupy a social position in the lower strata of the caste hierarchy. They are not allowed to construct their houses in the villages and buy the houses centre of other communities. In most of the villages, where the fieldwork is undertaken, as an investigator I noticed their habituation outside the village nearer to other depressed communities. J. C. Sharma reported that though untouchability is not practised overtly, intermixture with is not encouraged by other communities. The awful smell emitted from the dead carcasses of hunted animals in their neighbourhood.

Beda (Budga) Jangams are non-vegetarians who eat Rat, Cat, Pig and Fowl whether dead or alive for which they were historically degraded and socially lowered down even below the Mongs, Madiga and Mala. They were called as depressed caste in Nizams Dominion, outcaste in Central Provinces and Chandals in the Bombay presidency. Therefore, this community is included in the scheduled caste list Nizams Dominion and Bandara of Bombay presidency,

without giving tribal status and without studying about this community as tribes.

SOCIAL STATUS OF THE BEDA (BUDGA) JANGAM

The Beda (Budga) Jangam Social Status Among the Jangam Society

Hierarchy¹

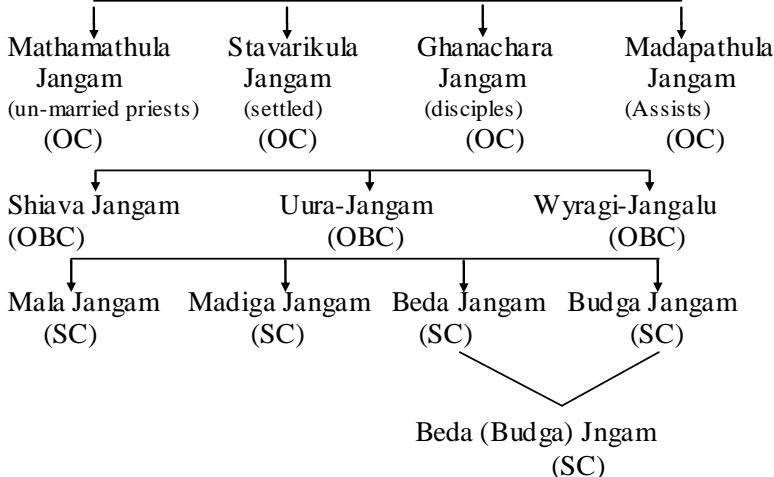


CHART-VI⁶⁵⁶

⁶⁵⁶ Venkatesham. N.R. (1995) Budige Jangalu, (Telugu), Divya Deepthi Prachuranaalu, Hyderabad.

CHAPTER V

COMPARATIVE STUDY

The Bedars, Chenchus and Beda (Budga) Jangam belongs to the same stock at one point of time. Therefore, Beda (Budga) Jangam is a Tribal Jangam not a Shudra Jangam (caste jangam). Therefore, Vira-Saiva Jangam and Beda (Budga) Jangam are entirely different communities and comparatively proved. Bedars and Chenchus are same stock, after 4th Century they were divided. At the same time Beda (Budga) Jangam existed as a separate community, ethnographically proved as Chenchu, Bedar and Beda (Budga) Jangam are same stock of tribes.

COMPARATIVE STUDY OF THE BEDARS:

Bedars, Beydars or Bedas, numbering as per the 1901 Census, 177082 (88344 males and 88738 females) are found principally in Belgaum, Bijapur, Dharwar and Southern Maratha Country and also in all the districts and states in the Deccan and Konkan.⁶⁵⁷ As per the Census, 1901 the Beda tribe is largely represented in Madras, Mysore and Hyderabad. In Madras, they numbered 62273, in Mysore 245001 and in Hyderabad 156586. Some have penetrated as far north as Berar, where they numbered 4927. Some are Karnatakas and others Telanganas. They have three sub-divisions, the Maratha, Telugu, and Kanade (Kannada) Bedars.⁶⁵⁸ They have family stocks or Bedagus. The Raja of Shorapur, near Raichur, is also to be a Bedar, while others are ministerial officials occupying a respectable position.⁶⁵⁹ The caste must therefore apparently have higher and lower groups, differing considerably in position.⁶⁶⁰

⁶⁵⁷ Enthoven (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.78

⁶⁵⁸ Russell. R.V.(1916) the Tribes and Castes of the Central Provinces of India, Vol.II, Macmillan &Co. Ltd. London, P.213

⁶⁵⁹ Ibid, P.213

⁶⁶⁰ Ibid, P.213

Bedars are numerous in South India and Central India, they were the soldiers in several dynasties, and some of them established their own kingdom at Shorapur, Medows Taylor, in the story of my life, described the Bedars as the ruling tribe in the State of Shorapur in the Nizam's territory,⁶⁶¹ which is located in present Karnataka, and it was an independent kingdom up to 1858. They are called Naiks (*chief of children*). History relates that after the fall of Vijayanagar, the Bedars plundered the town for many days.⁶⁶² They converted to Islam (Pindaries), in Vira-saivism (Beda Jangam), Vaishnavam (Dasari) and so on. However, their culture, beliefs, practices and traditions are continued with minor changes, among the birth, marriage, divorce, death rituals, based on their religion, locality and language etc. some of the Bedar rituals and customary practices are discussed herein as follows;

BIRTH CEREMONIES OF THE BEDARS:

After the birth of a child, women remain unclean for five days.⁶⁶³ And Bedars do not perform any fifth-day ceremony.⁶⁶⁴ The child is named and cradled on the third day and a dinner is offered and served on the day to all who are present. Whether, a boy or a girl tonsure ceremony is done after the first or third month after the birth.

MARRIAGE CUSTOMS OF THE BEDARS:

Marriages are prohibited between members of the same subdivision. Cross-cousin marriages are vogue; a man may marry his sister's daughter. It is customary among the members of the tribe for the parents to exchange daughters, each marrying his son to the other daughter. Marriage with the wife's sister is allowed during her lifetime as well as after her death. Polygamy is allowed and practised, but Polyandry is not allowed. Marriage is generally

⁶⁶¹ Enthoven (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.79

⁶⁶² Ibid, P.79

⁶⁶³ Nawab Framurz Jung Bahadur (1906) Shorapur an Ancient Beydur Raj, Higginbotham & Co., Madras, P.38

⁶⁶⁴ Ibid, P.39

infant.⁶⁶⁵ Child marriage was the customary practice among the Bedars. A girl should be married when she is between six months and twelve years old⁶⁶⁶ and Oli Rs.12/- is in vogue.⁶⁶⁷

The remarriage of widows are permitted (Kudike). Among the Kanara Bedars, widows are not allowed to marry, but they are taken concubines. A widow may marry any member of her late husband's section, except a brother or near cousin or a member of her father's section. When the parties agree, the intended husband pays the widow Rs.2/- for bangles and toe-rings and the widow's party gives a feast to the husband. A week or two after, the marriage ceremony is performed. The widow's intended husband has to pay a sum of about Rs.100/- to her parents. The ceremony is conducted by Lingayat Mathpati, who must be either a widower or widow remarried man, but not a bachelor. In the absence of such a priest a widow or remarried woman of the Mathpati caste conducts the service. As a rule, un-widowed women are not allowed to take part in widow remarriages. On the day appointed for the marriage, the widow is presented with a robe and a bodice worth about Rs.10/-, which she wears. The Mathpati then ties a gold bead with a thread on the neck of the widow, and knots together the ends of the pair's garments, and the couple salute the Panch, this being the binding portion of the ceremony. This completes the marriage. A feast at night for the community ends the ceremony.

A girl is married before she attains the right age to marry; when a girl comes of age she keeps aloof for three days. On the fourth day she showers, when if the husband is well-to-do, he gives her a new robe and bodice, and a married woman fills her frill with rice, betelnut, and a coconut. The Bridegroom, in association with relations, goes to the bride's house at the time fixed by the village head, the bride is led by her maternal uncle, to where the marriage

⁶⁶⁵ Enthoven. R.E. (1920) the Tribes and Castes of Bombay, Vol. I, Govt. Central Press, Bombay, P.82

⁶⁶⁶ Nawab Framurz Jung Bahadur (1906) Shorapur an Ancient Beydur Raj, Higginbotham & Co., Madras, P.39

⁶⁶⁷ Thyagaraja Aiyar. V.R. (1912) Census of India, 1911, Mysore, Vol.XXI, Part-I, Govt. Press, Bangalore, P.164

party are met; the couple are seated on a mattress face to face, and a cloth is held between them; the elders throw grains of rice over their heads, and they become husband and wife. The next day the married pair goes to the village temple accompanied by relatives and music. They stand outside of the building, give a coconut, betel leaves and bow to the god, return to the bride's house, distribute sugar to the guests and give a feast to near relatives.⁶⁶⁸

In some places, the ceremony is as follows. The widow to be married is taken to Maruti's temple accompanied by her relatives and some members of the tribe. She is seated in the temple with a sword under her arm and a lucky necklace is tied around her neck in the name of the intended husband, which ends the ceremony. A married widow cannot bear on her brow the red powder mark (vermilion), the emblem of un-widowed married life.⁶⁶⁹

PRACTICE OF DIVORCE AMONG THE BEDARS:

Bedars have a practice of divorce from their wife or husband. The divorce may grant after settling the disputes between the wife and husband by their headmen or Kattimanis. Widow re-marriage is allowed and practised and polygamy is allowed and practised.⁶⁷⁰ Divorce is allowed on the impotency of the husband, and on the occasion of his second marriage. The husband gets divorced on sexual intercourse or adultery grounds and does not procure children.

The head man of the community makes decisions in consultation with both parties and elders of the community in the panchayat conducted at the village. Then declare their marriage nullity; they are permitted to marry another person.

⁶⁶⁸ James.M. Campbell (1884) Gazetteer of the Bombay Presidency, Vol.XXI, Belgaum, Govt. Central Press, Bombay, 165

⁶⁶⁹ Enthoven. R.E. (1920) the Tribes and Castes of Bombay, Vol.I, Govt. Central Press, Bombay, P.87

⁶⁷⁰ James.M. Campbell (1884) Gazetteer of the Bombay Presidency, Vol.XXI, Belgaum, Govt. Central Press, Bombay, 164

DEATH CEREMONIES OF THE BEDARS:

The dead are buried, a person of importance being carried to the grave in a sitting posture, while others are laid out in an ordinary manner. At a burial, the un-married dead are placed in a lying position with their head to the south, and the married in a sitting position with their face towards the east.⁶⁷¹ The body is washed and dressed, the brow of a dead man is bubbled with ashes and the head of a dead woman is decked with a flower-net.

They carry their dead on a bier, except the poor, who carry them in an old blanket.⁶⁷² When the corpse has been prepared for the funeral they take some liquor, and after a few drops have poured into the mouth of the corpse, the assembled persons drink the rest. While following the grave they beat drums and play musical instruments and sing religious songs; and if a man dies during the night since he is not buried till the morning, they sit in the house playing and singing for the remaining house of darkness. The object of this custom must presumably be to keep away evil spirits. After the funeral, each man places a leafy branch of some tree or shrub on the grave.⁶⁷³ After bury the body the funeral party showers and returns to the house of mourning. On the third day, the mourners take rice, *kanolas* or semi-circular cakes and water to the burial ground in a small new earthen pot and lay them near the spot where the deceased was buried.

They wait till a crow touches the offering. If no crow comes to eat, the chief mourner promises to take care of the deceased's children. If, even after this, the crows refuse to eat, they give the food to a cow and go home. A dinner is given to the corpse bearers, and mourning is ended by smoking together. The ceremony of *shraddha* is not performed.⁶⁷⁴

⁶⁷¹ Enthoven. R.E. (1920) the Tribes and Castes of Bombay, Vol. I, Govt. Central Press, Bombay, P.88

⁶⁷² Ibid, P.88

⁶⁷³ Russell. R.V.(1916) the Tribes and Castes of the Central Provinces of India, Vol.II, Macmillan & Co. Ltd. London, P.214

⁶⁷⁴ Enthoven. R.E. (1920) the Tribes and Castes of Bombay, Vol. I, Govt. Central Press, Bombay, P.89

FOOD HABITS OF THE BEDARS:

The Bedars are hunters and fowlers in South Kanara the Bedars were a Savage race who ate Cats, and with great propriety were called murderers.⁶⁷⁵ The term Bed (Bedaru) seems to mean hunters, from bête, hunting.⁶⁷⁶ They eat goats, fowls, and the flesh of the wild pig, drink liquor, and will take food from a Kunbi or a Phulmali, and pay little heed to the rules of social impurity.⁶⁷⁷

The staple food of Berads is bread, split pulse, millet and vegetables. They eat flesh as often as they can afford it, except on Saturday, which is sacred to Maruti, or Tuesday, which is sacred to Yellamma. They are excessively fond of drinking. Some drink liquor daily, and most drink at the Moharram time.⁶⁷⁸ Berads proper, Jas Berads, Naikmalus, Ramoshi Bedars, who neither eat to gather nor intermarry. They are said to use all flesh except pork. Some drink liquor daily, some eat opium; on the whole, they are moderate drinkers.⁶⁷⁹

LANGUAGE OF THE BEDARS:

The connection must have been close when a Dravidian tongue was spoken in the Deccan. They have three sub-divisions, the Maratha, Telugu, and Kande (Kannada) Bedars.⁶⁸⁰ They speak Telugu at their home and they speak the local language outside of their home. As per the Nawab Jung, they have a dialect of their home tongue corrupt Kanarese, and some out-of-doors speak incorrect Marathi.⁶⁸¹

⁶⁷⁵ Ibid, P.79

⁶⁷⁶ Enthoven. R.E. (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.78

⁶⁷⁷ Russell. R.V.(1916) the Tribes and Castes of the Central Provinces of India, Vol.II, Macmillan & Co.Ltd., London, P.213

⁶⁷⁸ Enthoven. R.E. (1920) the Tribes and Castes of Bombay, Vol. I, Govt. Central Press, Bombay, P.89

⁶⁷⁹ Nawab Framurz Jung Bahadur (1906) Shorapur an Ancient Beydur Raj, Higginbotham & Co., Madras, P.34

⁶⁸⁰ Russell. R.V.(1916) the Tribes and Castes of the Central Provinces of India, Vol.II, Macmillan & Co. Ltd. London, P.213

⁶⁸¹ Nawab Framurz Jung Bahadur (1906) Shorapur an Ancient Beydur Raj, Higginbotham & Co., Madras, P.34

OCCUPATION OF THE BEDARS:

Berads were formerly a warlike and dangerous class, notorious as thieves and highway robbers called as Kiratas. In the Belgaum district, even now, some of them are clever thieves, skilful in eluding search and hiding stolen property, and are much feared by travellers. They steal cattle with such cleverness, and send the stolen animals such long distances, that the greatest energy and caution often fail to find any trace of them. The Bedar and Ramoshi, follow similar occupations, they both style themselves Naiks and Valmikas and a common division of *Halge* is found in both.⁶⁸² Bedars were originally freebooters but with time acquired considerable authority in the country.⁶⁸³ A signified fact the Bedar chief trains who, in the earlier years had been only cattle-lifters, had now one or two leaders who had risen to the position of kings, as the names *Vibharasa*, *Vadera*, *Ecarasa*, and *Aybarasa* denote.⁶⁸⁴ As recently as 1895 the tribe gave trouble in the Belgaum district by committing numerous dacoities.⁶⁸⁵

As a class, they are orderly, hard-working and hospitable and free from crime. Some are husbandmen, some are *patils*, *shetsanadis*, some are labourers, some are hunters and snarers, and some are cartmen. Many hold lands under the Rayatwari system (*Watandars*). The patils and shetsanadis hold *watan* lands. The Berads observe all the field rites and ceremonies of local Kunbis.⁶⁸⁶

HABITATION OF THE BEDARS:

According to Buchanan, he notices that in East Mysore the Bedars were strongly Telugu and that near Verul on the crest of the Eastern Ghats, the Telugu language was called “*Bedari*.”

⁶⁸² Enthoven. R.E. (1920) the Tribes and Castes of Bombay, Vol. I, Govt. Central Press, Bombay, P.78

⁶⁸³ Nawab Framurz Jung Bahadur (1906) Shorapur an Ancient Beydur Raj, Higginbotham & Co., Madras, P.3

⁶⁸⁴ Saletore. B.A. (1935) the Wild Tribes in Indian History, Panjab Sanskrit Book Depot, Lahore, P.72

⁶⁸⁵ Enthoven. R. E. (1922) the Tribes and Castes of Bombay, Vol. I, Cosmo Publications, New Delhi, P.80

⁶⁸⁶ Ibid, P.89

They ranked among the left-hand classes.⁶⁸⁷ The Shorapur family originally came from Ruthnagherry in the Mysore territory.⁶⁸⁸ Their origin is as per the Nawab Jung the Telugu country (Hyderabad State). The poorer families live in huts which are built at a nominal cost.⁶⁸⁹ They keep cattle and hunting dogs.⁶⁹⁰ The richer families built permanent houses.

SOCIAL CONTROL AMONG THE BEDARS:

The social disputes of the tribe are enquired into and settled by their headmen or *Kattimanis.*, whose decisions are enforced by putting out of caste anyone who neglects them.⁶⁹¹ Ex-communication is common punishment among the Bedars. When the head man sits to settle a case he calls some respectable members of the tribe, and with their consent delivers judgment. In the Belgaum, their headman is called *Nadigye* and in Sholapur *Naik*.⁶⁹² They take back their men and women after the completion of their punishment. When a man is guilty of incest with a kinswoman of his stock or gotra he has to purify himself by shaving his moustache, beard and top-knot by bathing in cold water, and by drinking a small quantity of liquor in the presence of the guide (*Kattimani*) and caste people, he also called *nadigye*.⁶⁹³

They have a hereditary married *guru* or religious teacher who belongs to their caste and is the religious and social head of their community. All social disputes are settled by him as social head or

⁶⁸⁷ Ibid, P.79

⁶⁸⁸ Nawab Framurz Jung Bahadur (1906) Shorapur an Ancient Beydur Raj, Higginbotham & Co., Madras, P.3

⁶⁸⁹ Ibid, P.34

⁶⁹⁰ Ibid, P.34

⁶⁹¹ Enthoven. R.E. (1920) the Tribes and Castes of Bombay, Vol. I, Govt. Central Press, Bombay, P.82

⁶⁹² Ibid, P.82

⁶⁹³ James.M. Campbell (1884) Gazetteer of the Bombay Presidency, Belgaum, Vol.XXI, Govt. Central Press, Bombay, 165

kattimani. He has the power to put out of caste anyone who breaks caste rules and to allow them back when atonement is made.⁶⁹⁴

If a woman is put out of the caste, either for adultery or for eating with a member of a lower caste, before she is allowed back her head should be shaved in the presence of the Kattimani. The present practice is to cut off five hairs of her head with a razor, and for the caste officer or Mallavva to touch her tongue with live coal of rue wood.

RELIGION OF THE BEDARS:

The Bedars were Animists and gradually they were brahminised with the influence of Brahmins. Taylor is described as the wild Beydur chief, neither Hindu nor Muslim.⁶⁹⁵ Bedars either belong to the Hindu religion or are followers mostly of the Vaishnava sect or an animist. A few are Shaivaites, and according to one account, some also wear the linga like the Lingayats.⁶⁹⁶ The Bedars themselves believe that the Kannaya and Valmiki are their ancestors; the Kannaya was a fowler and hunter, a devotee worshipper of Shiva. When Shiva and Parvati appeared to Kannaya and requested to convince him of a choice of boons. Kannaya prayed to Shiva to make him and his descendants sure shots and to make his and their lands grow corn without much labour or water. The god Shiva granted his prayer, and all Bedars are good marksmen and live by hunting and fowling, growing only the *rabi* crops which want neither much water nor much care.⁶⁹⁷ In some places, their priests Lingayat Mathpatis are employed to conduct the death ceremonies.⁶⁹⁸

⁶⁹⁴ James.M.Campbell (1884) Gazetteer of the Bombay Presidency, Bijapur, Vol.XXIII, Govt. Central Press, Bombay, P.93

⁶⁹⁵ Taylor. C.M. (1878) the Edinburgh Review on Critical Journal, Vol.CXLVII, Jan, 1878- Apl, 1878, Edinburgh, P.482

⁶⁹⁶ Enthoven. R.E. (1920) the Tribes and Castes of Bombay, Vol. I, Govt. Central Press, Bombay, P.87

⁶⁹⁷ Ibid, P.79

⁶⁹⁸ Ibid, P.88

DEITIES AND WORSHIP OF THE BEDARS:

Bedars worship Shiva and Kannaya, Valmiki are their family gods, they worship village gods. The family deities of the Bijapur Berads are Durgava, Mallikarjuna, Maruti, Venkatesha and Yellamma, whose images, made either of copper, brass or silver, they keep in their houses.⁶⁹⁹ The chief god of the Dharwar Berads is Hanmappa, whose shrine is at **Navalgund**. In Shorapur, they are chiefly worship Ambabai, Jotiba and Khandoba; and in Poona, Janai, Jokhai and Khandoba. The favourite god of the few Berads found in the Savantvadi State is Ganpati.

They also worship the king cobra (nag), holding it sacred and never destroying it. They claim Valmiki, the author of the Ramayan, as a caste fellow. As Valmiki was devoted to Rama, the seventh incarnation of Vishnu, the Berads identify every god with Rama and begin their worship by uttering the word Ram. They at times offer chickens, goats and buffaloes to the goddesses Durgavva and Dyamavva.⁷⁰⁰ The Bombay Gazetteer mentioned them as they worship Durgavva, Mallikarjun, Maruti, Venkatesha, and Yellamma.⁷⁰¹ They are also worship and practice evil spirit and whitch god.

SOCIAL STATUS OF THE BEDARS:

The social status of Berads are low, the Bijapur Berads rank themselves with Maratha Kumbis and other field-working classes, and look down on Holias, Madigas and other impure classes, and even on Vaddars and Lamans. High-Class Hindus rank them below Musalmans. In Kolhapur, they rank below Kunbis and above Mahars and Mangs. In Savantvadi, they rank themselves under Musalmans but much above Mahars, never touching nor dining with the latter.⁷⁰² High-class Hindus especially Brahmins, rank below Musalmans.

⁶⁹⁹ Ibid, P.87

⁷⁰⁰ Ibid, P.88

⁷⁰¹ James.M.Campbell (1884) Gazetteer of the Bombay Presidency, Bijapur, Vol.XXIII, Govt. Central Press, Bombay, P.93

⁷⁰² Enthoven. R.E. (1920) the Tribes and Castes of Bombay, Vol. I, Govt. Central Press, Bombay, P.90

They rank themselves with Maratha Kunbis and other field-working classes and look down on Holias, Madigas, and other impure classes and even on Vadars and Lamans.⁷⁰³

Now they are constitutionally identified as scheduled castes in the state of Maharashtra and Scheduled tribes in Karnataka. Their sect is Ramoshis are recognized as under the other backward castes category in the state of Maharashtra and Pindaris are under other castes category in the State of Maharashtra. In Maharashtra, the Bedar was known previously as the Pindaris and were infamous for their vocation of freebooting.⁷⁰⁴ They do not send their boys to school.⁷⁰⁵

HINDU VERSUS VIRA-SAIVA LINGAYAT RELIGION:

The philosophical rivalry between the Hindu and Lingayat continued from the 12th century onwards with the formation of the Vira-shaiva Lingayat way of life by Basavanna, during the 12th century many communities embraced into lingayat Religion⁷⁰⁶ by inspiring equality among the people, men and women, caste, and religion. Lingayat religion opposed evil practices among present Hindus or Sanathan Dharma was practised and exists in south India, the movement started in the present Karnataka State, Kalyani (Basava Kalyan). People converted into vira-rasaiva religion from various caste and tribes to escape from orthodox Hindu religious restrictions of Sathi, widow unmarried, co-parcenary and freedom from the evil notions and practices that was prevailed in the Hindu religion. People of the Vira-saiva religion, recognized one identity as “*Jangam*” according to Vira-saiva philosophy the Jangam shall wear a lingam and every Vira-saiva person is called with as Jangam.

⁷⁰³ James.M.Campbell (1884) Gazetteer of the Bombay Presidency, Bijapur, Vol.XXIII, Govt. Central Press, Bombay, P.92

⁷⁰⁴ Singh.K.S. (1995) The Scheduled Castes, Oxford University Press, P.207

⁷⁰⁵ James.M. Campbell (1884) Gazetteer of the Bombay Presidency, Belgaum, Vol.XXI, Govt. Central Press, Bombay, 165

⁷⁰⁶ Artal. R.C. & Watandar Patil (2023) Short Account of the Reformed Shaiva or Veerashaiva Faith, in Ed. Book of Subhadra Mitra Channa, and Lancy Lobo, Religious Pluralism in India, Ethnographic and Philosophic Evidences, 1886-1936, Routledge, London, P.193

The Vira-saiva philosophy introduced new notions of customary values, beliefs and practices among people of the Vira-saiva religion as it was replaced Brahmin priests and introduced their own caste priest (every caste have its own caste head as a priest) to perform puja in a temple, perform birth, marriage, death and other ceremonies among the caste and tribe people of vira-saivism. Vira-saivism replaced the practice of co-parcener rights for women and reduced other forms of male domination in various aspects such as a male person being the absolute owner of his father's property, a male person can marry more than one wife, the male is allowed adoption and soon.

Vira-saiva was encroached into tribal societies in South India with the already existing religion saivism; they are Shiva followers between the 8th to 12th Centuries.⁷⁰⁷ Basavanna also allowed people from other classes to join in the Vira-saivism. He used monotheistic thought and the concept of Shiva (a local god) but he created a complete Non-Vedic religion. He denounced Vedas and Varana and formed a completely brand new religion which is called Vira-saiva. As he denounced Varnas, Vira-saiva cannot come in a hierarchy of the Hindu Varna system so we cannot compare them. Though today, Lingayats are consider themselves as superior to the Brahmin, at the Basavanna's time, Buddhism was almost diminished and replaced with more rigid, orthodox, Vedic, Sanatan traditions which were inhuman and filled with superstitions. It was a polytheistic society which was divided into four classes of Varna called Brahmin (priests), Kshatriyas (rulers), Vaishyas (merchants) and Shudras (servants). At that time society was so degraded that Brahmin used to treat all other peoples as Sub-humans and Shudras considered as like animals, Brahmins even not tolerated the shadow of some people. Following evil traditions were in practice in Vedic society at that time.

⁷⁰⁷ Artal. R.C. & Watandar Patil (2023) Short Account of the Reformed Shaiva or Veerashaiva Faith, Subhadra Mitra Channa, and Lancy Lobo (ed.) in Religious Pluralism in India, Ethnographic and Philosophic Evidences, 1886-1936, Routledge, London, P.195

Polytheism, idol worship, complex priestly craft and traditions people used to worship all gods including the sun, wind, moon, snake or any god they can imagine. They used to kill living snakes but used to pour milk on an idol of the snake god. This was an oxymoron. People used to keep food for idols but not used to give food to starving beggars. A woman was treated as sub-human/second-grade. They did not have the right to wear the sacred thread, not sent to get an education, or re-marry after the death of their husband. When a husband dies, they have to shave their head and wear white clothes. People used to throw them in the funeral pyre of their husbands. There was evil *Sati* practice in India.

According to the Manu Code Shudras were not allowed to enter into the temples or places of worship in the Hindu religion. Common people did not read or listen to Veda which was considered a privileged knowledge of Brahmin. If Shudras read Vedas then their eyes were removed with hot iron. Such cruel punishment was in practice to deter Non-Brahmin from any intellectual activity. They remained in the dark ages of ignorance because of fanatic, rigid priests.

Shudras were not allowed to enter the temples or places of worship. They are barred from villages and only allowed to build houses on the village outskirts. People used to sacrifice animals. For getting more rain and get rid of diseases they used to sacrifice or immolate animals like goats, water-buffaloes. Even human sacrifice was done to get a male child. People used to do *Homams* and *Yagnas* where they used to waste food and immolate animals. To get the rain they used to throw pure butter, food and animals in the fire.

Democracy was not even thought of by anyone. Society was thrown in dark edges by the Brahmin or priestly class. Common people were punished with eternal damnation for ignorance. Common people did not have a choice to propound their opinions or choose a trade of their choice or go to school. People were not allowed to choose the field of their choice for work. If your father is a shoemaker, you are pre-destined to shoe-making. So there was utter darkness, exploitation and ignorance prevailed in society which

was designed and schemed by Brahmin or priestly classes. Basavanna himself from the Brahmin class realized how people from his priestly class oppressed people in the name of religion and god. He determined to root out all those evils and form the most forward-thinking new religion through democratic discourse, (anubhav madapa was the first parliamentary/democratic system to decide tenets of a new religion).

Basavanna 600 years before stated that to reach god common man does not need Brahmin or priest in between. He can reach god directly without any agent in between. There is even no need to go to any temple. You can just wear Ista-Linga (Shiva) god around your neck and pray to him daily. Consider your daily work as worship (Kayakave Kailasa) to god there is no need to do complex, crazy things to appease the god. The message was simple but powerful. So, same things were preached by Martin Luther in Europe 300 years after Basavanna.

Basavanna formed monotheistic religion or society. He believed in a formless, one god Shiva. There is only one god called Shiva (in the form of Ista-Linga and not as an idol). Do not worship idols. Complete removal of Brahmins from religious activities. He kept all religious activities simple and with any superstitious activities. He stated those in the local language from said common people or (from his new religion Vira-saivism) is on par with the Brahmin class. Treat all people with kindness and all people are equal in front of god so this is the basis for equality in society or across **class** and gender, the foundation for a classless society. All people are created by god so all must be equal not birth but the ability of a person will decide who he/she is.

Treat women on par with men and involve them in decision-making do not restrict them to household work. Women can wear sacred thread like that of men. Women re-marry if their husband dies. He banned the Sati tradition. After 500 years the British made law in India by prohibiting Sati. Do not sacrifice animals in temples or Havans or Homa or Yagnas. Do not waste food in a fire. Treat animals with kindness as human beings. Do not follow traditions

only because somebody says to you. Follow traditions which you believe are correct.

People can work in any field and it is not decided by their varnas (classes) or castes. He rejected evil Varna system of Vedic society. He rejected all four pollutions at occupation, at the time of birth, death, and menstrual cycle. Do not follow any superstition like astrology, black magic etc. Only follow things which are accepted by your inner conscience. Not to believe in solar eclipse or fortune tellers. Fortune telling is of business of crooked priestly class.

Instead of reading Veda written in the alien language of Sanskrit follow Vachana which was written in their local language. No need to pray in a language which you do not understand, pray in your own language. He has written his teachings in local languages, so common people can follow them; he formed "**Anubhava Mantapa**" which was like the people's parliament in the 12th Century when he was Chief Minister of the kingdom of Bijjala. This early parliament included around 770 Preventative from all walks of life which includes a whopping number of 70 women members. He discussed his progressive thoughts about the new religion and all accepted it. It was the first democratic system which India experienced in the 12th Century which was 100 years before Magna Carta.

After creating such values or writings (Vachana's) which stipulated the same thoughts as stated above he gathers a group of people from all walks of life (though the majority joined from Shaiva and Jain religious castes) People may convert from any religion including sanathana from various castes and tribes they called them with one identity of "Jangam", and formed new progressive religion called vira-saivism. Vira-saivism follows simple practices and does not allow Brahmin or priest to perform their religious task. Thus, progressive religion eliminated all evils of Vedic Hindu traditions and also barred Brahmin from interfering in their religion.

Basava's new progressive society has above 20 million followers across Karnataka, Maharashtra, Telangu, Mysore, Tamil Nadu, Kerala and other states. The Vira-Shaivism sect already

existed before Basavanna, but he revived it, added new progressive values and took to all common people which are now collectively called “Jangam”. The Cultural Differences with Brahmins as follows;

1. Though both wear the sacred thread, in Vira-saivam women are allowed to wear sacred thread or linga. But the concept of sacred thread for Jangams is completely different from Brahmins in the Hindu religion. They believe in a formless god in the form of Ista-Linga and no other idol worshipped by the Jangam.
2. They believe that Work is worship.
3. Linga initiation ceremony can be done after birth, there is no need to wait 5 to 10 years like Brahmins in the Hindu religion (Upanayana).
4. In marriage, they do not create *Homam*; they use water with five vessels representing five Peethas of the vira-saiva faith. Marriage style is completely different from traditional Hindu marriages. Brahmin do not have the right to perform vira-saiva marriages; community heads are perform marriages to the Jangams.
5. After death, they are buried in Dhyana-Mudra with Linga in hand or they have been given Samadhi or called Lingaekya or merger in god Linga. Brahmin burnt their dead and do not have the right to perform Lingayat death rites/rituals in the Lingayat religion.
6. Brahmin priests are not allowed to do any ritual for vira-saiva events like birth, marriage, death or any other religious activity. The main reason is that they denounced the Varna system of Vedic society.
7. They are suggested to donate additional wealth for “Dasoah” which is used for the welfare of other people from the vira-saiva faith.
8. They have to wear sacred thread or linga around their neck.

9. People from another caste can convert to vira-saivism by Diksha of Ista-Linga. After conversion into vira-saivism by Disha they become Jangam.
10. There is no concept of hell or heaven or the life cycle of the soul like 84 yonis etc., in Hinduism all truth/good deeds are heaven while all lie/bad deeds are hell. There is no need to go and dip in the Holy River to dissolve the sins. The first place leads a simple life of truth and good deeds as laid by Vachanas written by Basavanna.

BEDA (BUDGA) JANGAM AND VIRA-SHAIVA JANGAM:

BEDA (BUDGA) JANGAMS: The Budga Jangam are tribal jangams and *Shakti* worshippers, unlike many satellite nomadic castes who worship Shiva and other local gods of the tribal pantheon. They worship the deities like Mutyalamma, Mysamma, Yellamma, Mahankalamma, Jammulamma and Sunkalamma. They propitiate the deities by offering animal sacrifices. Many of the deities are of the Telangana region. However, the immigrants to Andhra Pradesh, Karnataka and Maharashtra regions added a few more regional deities like Kanaka Mahalakshmi, Kanakadurga, and Jathoba to their pantheon of goddesses. They follow ancestor worship and revere *Peddagosai* (their original ancestor) and *Perantallu* (ancestral woman who turns deities). In recent years, changes are noticed among Beda (Budga) Jangam as regards worship. The people are now undertaking the pilgrimage to Tirupati, Simhachalam, Srishailam and Annavaram in Andhra Pradesh and Yadagirigutta, Kaleshwaram, Basara in Telangana, Dharmastala in Karnataka and Tuljapur and Pandarpur in Maharashtra. Recently, a few conversions to Christianity and small Churches were noticed in some of the places inhabited by the Beda (Budga) Jangams.

The Beda (Budga) Jangams believe in evil spirits (witch gods) and are afraid of them. At the time of burial, a special prayer is offered to the spirit of the dead person not to cause any harm to the members. In order to prevent the spirit of the dead person from

turning to evil, they pierce pins into the eyeballs of the dead and pour 'jeedi' (acid) into the eyes. The belief in evil spirits is so strong that many families incur heavy expenditure to ward off the spirits which results in their financial ruin. In spite of urbanization, no change was noticed as regards the belief in evil spirits.

K.C. Vasanth Kumar and Ors. vs. State of Karnataka.⁷⁰⁸

The Supreme Court of India, held that "we may add that considerations for specifying a particular caste or tribe or class for inclusion in the list of Scheduled Castes/Schedule Tribes or backward classes in a given State would depend on the nature and extent of disadvantages and social hardships suffered by that caste, tribe or class in that State which may be totally non-existent in another State to which persons belonging thereto may migrate. Coincidentally it may be that a caste or tribe bearing the **same nomenclature is specified in two States** but the considerations on the basis of which they have been specified may be totally different. So also the degree of disadvantages of various elements which constitute the input for specification may also be totally different. Therefore, merely because a given caste is specified in State as a Scheduled Caste does not necessarily mean that if there is another caste bearing the same nomenclature in another State the person belonging to the former would be entitled to the rights, privileges and benefits admissible to a member of the Scheduled Caste of the latter State "for the purposes of this Constitution".

In the statement of Mr Kadamanchi Sahadevudu, Beda (Budga) Jangam from Alwal, Hyderabad the community is a sub-group of the Chenchu, their forefathers were converted into Jangam. But the vira-saiva Jangams were not identified as their caste and they lowerdown their social status as untouchable Jangam. Vira-saiva Jangams consider themselves on par with Brahmins. They belong to the Shiva sect. They are gurus for Lingayats. They work as priests in Shiva Temples and pure vegetarians. They were begging class and beg only from their disciples. Whereas the tribal Jangams are hunters,

⁷⁰⁸ AIR 1985 SC 1495 : 1985 (Supp) SCC 714 : [1985] Supp 1 SCR 352

flesh eaters, shy people, having separate language, culture practice and gods etc.

Yelamarthy Madu from Nandikotkur, Andhra Pradesh, Beda (Budga) Jangam, described about them as they are converted into Jangams in the 13 & 14 centuries from the Bedar sect. They mainly worship Pedda Gosai and also worship other local Gods and Goddesses. Their main God is Shiva. Their main profession is to perform folk songs ‘Burra Kathalu’ for all castes without any discrimination. Whereas, Vira-Jangams are blow *shankham* or conch and ring a ghanta (bell), they are priest in shiva temple, they wear lingam. Rudrakshala Srinivas, Venkapuram, Hampi, Karnataka Budga Jangam caste, described them as they are Chenchu Jangams or Tribal Jangams, they are beggars by profession and they beg during festival days like Shivaratri and Sankranti, they go for begging by way of praising the ancestors of caste hindus and their elders told him that they had been migrated from Telangana about 500 years back. In the Kannada language Beda means hunting thereby that the community identified as Beda Jangam was kept away them from the upper castes. They narrate Jangam kathalu called *Burrakathalu* through an instrument called Budga (dikki) is played because of they called a Budga Jangam.

Vira-saiva community is different from Budga Jangam community which was claimed as Beda (Budga) Jangam. The profession and activities of the Beda Jangams are totally different from vira-saiva Jangam. The Budga Jangam community does not perform shava karmalu and marriages. This is done by vira-saiva Jangams only. The Budga Jagam community people origin from Bedars, Monda Bedars like Bontha Chenchu (Tribal Jangam), and Krishna Chenchu (Chenchu Dasaris) etc.

Vira-Saiva Jangams have mirasithanam that is, certain villages are reserved for specific families for doing funeral rites. They play *Ernam* (one musical instrument) at the time of processions of temples and marriages etc. They claim that the sesrvation provision in the constitution has been made for their community. They have faced untouchability even within the Vira-saiva Jangam.

Prof. N.R. Venkatesham, Hyderabad subject expert of the Budga Jangam Caste, he has informed even a poor vira-saiva Jangam may not treat them as part of their vira-saiva religion, they have high social status than the Budga Jangams. There are no marriage relations between two castes and they never inter-dine.

VIRASAIVA JANGAMS: Vira-saiva Jangams are caste jangams. While examining the old records, it was found that there was no mention (Budga) Jangam community belonging to the Vira-Saiva Jangam. But everywhere mention of the Jangam. The description of the Vira-saiva Jangam in the census of India, 1901, Vol. XV, Madras Province is as follows:

Strictly speaking a Jangam is a priest to the religious sect of the lingayuats, but the term is frequently loosely applied to any lingyat, which accounts for the large numbers under this head. Jangams proper are said to be of two classes, pattadhikaris, who have a definite head quarters, and charamurties, who go from village to village preaching the principles of the linagyat sect, and they are said to have 5 mathadipatis or religious heads, at five places in the Bellary district, where the linagayats are most numerous. Many Jangams are priests to sudras who are not lingayats, others are merely religious beggars, and others of them going for trade.

Edgar Thurston's description of the Jangam community is as follows: Jangam—it is not, in the madras census report, 1901, that strictly speaking a Jangam is a priest to the religious sect of lingayats, but the term is frequently **loosely applied** to any lingayat, which accounts for the large numbers under this head (101,1032). Jangams were proper are said to be of two classed pattqadikaris, who have a definite head-quarters and charmurtis, who go from village to village, preaching the principles of the lingayat sect. Many Jangams are priests to sudras who are not lingayats, **others are merely religious beggars** and others of them go in for trade. In the census report, 1891, it is further recorded that the full name is Jangama lingayat, meaning those who always worship a moveable lingam, in contradiction to the Sthavarta lingam of the temples. Only two of the sub-divisions returned are numerically important, Ganayata and

Stavara. The sub-division Shavara is curious, for a Stavara Jangam is a contradiction in terms. This sub-division is found only in the two northern districts, and it is possible that the Jangam caste therefore, is different from the ordinary Jangam, for in the Vizayanagaram district manual, the Jantgams are said to be tailors. In the Telugu country lingayats are called Jangalu. The Ganta Jangams are so-called because they carry a metal bell (ganta).

Sometimes spelt as Jangam or Jangama, the Jangam are a community of shaivite mendicants and priests who are referred to by various local synonyms in the states of Karnataka, Maharashtra, Madhya Pradesh, Punjab, Tamil Nadu, Andhra Pradesh, and Jammu & Kashmir. The Hindu religious literature, shiva puranam mentions a class of priests as shiva *purohit* who seem to be none other but the present day Jangam. Except for those of Andhra Pradesh and Tamil Nadu, they are strictly vegetarian and abstain from consuming wine. As they consider themselves Shiva *purohit*, they claim to be on par with Brahmin.

Nagendra Kr. Singh described them as Beda Jangam i.e. tribal Jangam as it is difficult to distinguish between a Beda Jangam and a Mala Jangam as these are cognate groups whose occupation is almost the same. Vira-saiva Jangams even claim the Kannada word Beda, affixed to their community name Jangam, means to beg, and that seeking alms their age-old practice. This goes against the traditional meaning in the Kannada language of the root word bete, which means hunter, and which also means not needed.

Nagaraj.D.R. is rightly argued that, the Vira-saiva Jangams are falsely included in the scheduled caste list, but post colonial records have been described them as Jangamas, the priestly class of the powerful Lingayat community and there lies hidden a complex tale of identity formation.⁷⁰⁹

GOTHRAMS OF THE VEERASHAIVA JANGAMS:

Initially, Veerasaiva Jangams (BC-A) have five gothra's

1. Nandi (Nandiswara)

⁷⁰⁹ Nagaraj. D.R. (1993) the Flaming Feet and Other Essays, the Dalit Movement in India, Permanent Black, Bangalore, P.111

2. Shiva (Sadasiva, Para Siva)
3. Skanda (Panchavannela Skanda)
4. Veera
5. Brungi (Bhrungi/Brungeeswara)

Some community people were informed as Renuka, Dharuka are also have gotras in the Jangama (BC-A) community. But some of the places due to several influential factors, added some of gothra's like Sadasiva, Para siva to the siva gothram, Panchavannela Skanda added to Skanda gotram. Dharuka Renuka is newly emerged grathras in the community.

EXOGAMOUS DIVISION OF VIRA-SAIVA JANGAM:

Exogamous sub-divisions or surnames are very important identification in the Janagams (BC-A) for their marriage alliances along with *gothram*, (peetam, Nakshtram) shall important to match for couples within the community, these surnames useful to maintain relationships among the community people, the Vira-saiva Jangam (BC-A) surnames under their gotram head as follows;

VEERA: Annadanam, Gutti, Mallepally, Amruthya, Gogadi, Patluru, Aluru, Goggulla, Pallamu, Ippalapalle, Chakilala, Pokala, Illuru, Chakiladi, Pogaku, Ummenthala, Choudari, Varkuru, Kademu, Jammavedula, Kasula, Thudumudapula, Vankini, Kenemu, Dharanishetti, Yalala, Kore, Chirla, Shetti, Gutha, Kolluru, Chittem, Milakonda, Kotakonda, Chinthapuri, Lakkakula, Kotala, Chitooru, Langishetti, Konda, Chamakura, Mutakuri, Ganthal, Bilhagandi, Peshetti, Grandhi, Midijilla, Bogishetti, Kenche, Mothukapalli, Nemmuru, Nirumamidi, Rachuti, Hampani, Bachhu, Mahanthu, Gone, Shivakoti, Cheerala, Kollampalli, Shanthi.

NANDI: Vale/Wale, Nandula, Bairapu, Naga, Giri, Kalluri, Arivini, Gajula, Puranam, Patri, Sayamu, Kayadara Kashetti, Boravelli shetti, *Dhupamu*, Katta, Kotike, Gopishetti, Shivadanamu, Badmi, Mandadi, *Moola*, Mittai, Sakunala, *Rachuri*, Pogaku, Dudyala, Shetti, Aiti, Bagodi, Bhuneti, Koro.

BRUNGI: Duppalli, Dada, Ullemu, Gourishetti, Gavva, Navathu, Palakurthi, Piduparthi, Balle, Siddapuram, Uppu

somishetti, Avishetti, Muktha, Patnamshetti, Urukalla, Alavenu, Bangaru, Badrigari, Busa, Kancharla, Shishwarushi, Sananda Maharshi, Sishyudu, Purari, Shreshti, Kurvina shreshti, Thathwamu, Vavyuvu.

VRUSHABA: Muktha, Mudda, Siddhanthi, *Patri*, Molige.

SKANDA: *Thota*, Chevvakula, Malyala, Bathina chithar, Chiryala, Konumata, Koritlli, Dara, Dada, Enne, Choudi shetti, Kalluru, Kallapu, Gajavelli, Ugge, Mooshetti, Illendula, Gangapuram, Beduduru, Pada, Akula, Utukuru, Nagabhusi, Bommanapeta, Aviti, Boddu, Yampati, Belagini, Motamarri, Enunthala, Mamidi, Peddashetti, Salendula, *Kadem*, Nandikonda, Sangushetti, Amuravadi, Nalenki, Aluri, Nashayala, Marampalli, Chatha, Allampalli, Kancharla, Paramaradyula, Akaram, Kambham, Enugula, Gundepatla, Bandaru, Modaguddala shetti, Mamidishetti, Kajjam, Shanthi mokhedu, Kemme, Goshetti, Panuganti, Kanumatla, Vastrala, Gangishetti.⁷¹⁰

In Andhra Pradesh, the Jangam, also known as Jangalu, Jangama and Jangama devara, claim their origin from Nandiswara the sacred bull of Lord Shiva. In Maharashtra and Karnataka they called as Lingayat Jangam serves as priests to the Sudra, while others are merely religious mendicants. The Madras census report of 1901 noted that the Jangam are priests to the religious sect of the lingayat. The Census report of 1891 recorded that the term Jangam lingayat denotes those who always worship moveable lingam.

The Backward classes commission (Sri K.N. Anantaraman Commission report), of the Government of Andhra Pradesh, the Jangam community is described as follows. *This community is known as Jangama devaralu and Jangama ayyalu. It is also known as Lingayats or Veerassaiva in the ceded districts of the Andhra area. Jangam is a sub-division of Lingayats. They practice the veerasaiva religion. They are highly religious. They wear lingam on their bodies. They offer food to the lingam before they eat. They are considered religiously inferior to Brahmins even though they wear the sacred lingam. They were treated as pujaris or gurus and they*

⁷¹⁰ Source: P.No.155

are treated well socially. They do not either inter-dine or inter-marry with other Jangam communities. They are strict vegetarians. They officiate in cremation ceremonies of Saivites belonging to Kummarai, Sali, munnurukapus, Kamma, Velama, Kapu etc.

*They are religious gurus of the Lingayats and they also officiate as priests in ceremonies of saivites belonging to certain sudra communities and Kummarai, munnurukapus, salis etc. they are very orthodox and lead a life of austerity. They are respected in society. Some are now engaged in several other occupations viz., sale of flowers to the deities, tailoring., village priesthood, agricultural labour etc. Hence they cannot be considered as socially or educationally backward. But there is a sub-sect among the Jangams whose traditional occupation is begging. **They move about with a bell and begging bowl for alms. They are nomadic, as they move from place to place for begging. This sub-sect as a whole is economically poor.”***

The J.C. Sharma Commission felt that a field study of the main characteristics of the Jangam community was necessary. Accordingly, the commission during the visits to districts visited Jangam colonies in Sattiwada (V) of Nellimarla (M) of Vizianagaram district and interacted with a group of Jangam people in Pendurthi village and mandal of Visakhapatnam district. In addition, the people of this community also made representations before the commission during their visits to some of the districts. The commission views as follows;

The main profession of the Jangam community has been to perform last rites for the deceased persons of all castes, but for a few years, they have stopped this activity for the SCs and STs. They also tell stories and praise the elders of higher communities at the time of festive occasions like Shivaratri. They receive sambhavana (a sort of remuneration) for performing these activities. They blow shankham (conch) and ring the ghanta (bell) while taking the dead body to the burial ground. They use them at the time of welcoming guests to functions.

Just like Brahminsm Vira-Saiva Jangam does purohit or priesthood, in the Temples of Lord Shiva. Some worked as priests in the temples of Lord Rama. The Jangams are vibhootidharis (who apply sacred ash on the forehead) and Janjhamdhari (who wear sacred thread). Some Jangams consider themselves as disciples of the saint Basava and are supposed to treat everyone equally.

The residents of Vira-Saiva Jangam colonies are in the middle of the village. In the local area, they are called Jangam devarlu or oora Jangalu. The number of educated persons among them is significant, though many of them are not well-to-do economically. There is a system of mirasitanam (right to perform in certain villages by specific families). And it was a part-time activity; they are engaged in other activities like tailoring and small businesses. There is no question of untouchability towards them. On the contrary, they have a lot of respect in society, initially these people were vegetarians but now many are taking non-vegetarian food. The non-vegetarian items are purchased in the market and not procured through hunting as in the case of (Budga) Jangam community.

The description of the Jangam community in pre-independence and post-independence records and books is almost similar. In the statement of Sri Yelamarthy Madhu, the President, of Andhra Pradesh (Budga) Jangam Hakkula Porata Samithi similar description was found. There are no similarities between the characteristics of the Vira-Saiva Jangam community and those of Beda (Budga) Jangam community. There was no chance of untouchability for the Vira-Saiva Jangam community. Even then some of them are claiming that they are Beda Jangams in order to corner the reservation policy and illegally claim reservations by colluding with local officials.

The Joint Seat Allocation Authority (JoSAA) vs. Ebhuthi Venkata Sai Krishna and Ors. In this case, the Petitioner Ebhuthi Venkata Sai Krishna is belonging to Beda (Budga) Jangam community and his father same community his father having SC Beda/Budga Jangam Certificate, but Ebhuthi Venkata Sai Krishna denied admission in NIT. In this case the High Court of Andhra

Pradesh held that the petitioner belong to SC community therefore he is entitled to admission in the NIT institution.

A.P. Lingadhari Koya (Ordinary) Association and Ors vs. The Union of India (UOI) and Ors.⁷¹¹ The High Court of Andhra Pradesh held that the Caste Certificate issuing authority must distinguish the characteristics of the tribe and caste, to curb bogus certificate applications to do justice to the actual people of SC/ST communities and referred Marc Galanter, “Competing Equalities Law of the Backward Castes in India” that all the tribal communities were not included in the Constitutional List of Scheduled Tribes, 1950. The place of his permanent resident is assumed to relevance for which the Government of India felt that revenue authorities who have access to revenue records are in a better position to make reliable enquiries. As regards persons born after 1950, the place of permanent abode of their parents’ is considered a relevant factor.

N. Munianjappa vs. G. Manjunatha and Others.⁷¹² The Karnataka High Court ruled that the Manjunatha School records showing Byragi community and the Said Beda (Budga) Jangam community prevalent in Gulbarga, Bidar and Raichur District but not in Kolar District. Caste as recorded in the admission records which is indicated in the Transfer Certificate when he was studying SSLC. It is contended that in some sale deeds relating to his family members and relatives they have been described as belonging to ‘Jangala’ caste. He failed to establish that he belonged to the Beda (Budga) Jangam Caste and declared him as Byragi Community.

Nagam Chandrashekara Lingam vs. The Govt. of India⁷¹³: The Andhra Pradesh High court held that, the Nagam chandrashekara Lingam is obtained SC Caste Certificate as Beda (Budga) Jangam by misrepresenting before the Tahsildar concerned and got selected to civil services, his selection and caste certificate had been questioned by the *Dalit* communities before the court. Whereas, his parents, brothers, sisters and relatives belong to Veera-shaiva Lingayat

⁷¹¹ 1993 (1) ALT 101

⁷¹² 2018 (3) AKR 593

⁷¹³ 1985 (1) APLJ (HC) 252, 1986(3)SLR682

Jangam community which fall under Forward Caste category and his school records confirmed the same. Therefore, his caste certificate was to be cancelled. It was appealed before the Hon'ble Supreme Court of India vide *State of Andhra Pradesh and Ors. vs. Nagam Chandrasekhara Lingam and Ors.*⁷¹⁴ In appeal against the A.P. High Court, the Supreme Court of India held that Chandrashekha Lingam belongs to the Jangam Community which is OBC not the SC community of Beda (Budga) Jangam, he obtained a false caste certificate by misrepresenting before the Tahasildar, Ongole. Therefore he is not entitled to the benefits of Scheduled Caste communities and directed the State Government of A.P. to conduct an enquiry.

Kulkarni Geeta M. vs. The State of Karnataka and Ors.⁷¹⁵ In this case, Kulkarni Geeta.M was obtained a false Caste Certificate as Beda Jangam in Karnataka State and prosecuting for the same the Karnataka High Court quashed the case. The court held that she is not the Beda or Budga Jangam as Scheduled Caste community which is the Lingayat/Veera-Shaiva community; the cultures of both communities are different. **Umadevi vs. The State Bank of India.**⁷¹⁶ Writ Petition No. 104810/2018 [S-Res] High Court of Karnataka Dharwad Bench in this case Petitioner claiming to be a member of Beda-Jangam Community. Petitioner having put in a long & spotless service of about 38 years, the petitioner retired from services on attaining the age of superannuation on 30.06.2016. District Caste Verification Committee held the Caste Certificate invalid. The court held that to pay only 75% of the monthly pension accruing due periodically from the month of March 2019, subject to the outcome of the petitioner's Caste Appeal.

Dhanashri Chambayya Swami vs. the State of Maharashtra and Ors.⁷¹⁷ The High Court of Bombay held that he obtained fake caste certificate was Beda Jangam whereas he belongs to Lingayat

⁷¹⁴ AIR 1988 SC 1309 : JT 1988 (2) SC 577 : 1988 (1) SCALE 1183 : (1988) 3 SCC 534 : 1988 (2) UJ 246 SC

⁷¹⁵ ILR 1996 KARNATAKA 2672, 1996 (5) KarLJ491

⁷¹⁶ W.P. No. 104810/2018 [S-Res] High Court of Karnataka Dharwad Bench

⁷¹⁷ 2021 (3) ABR 48: 2021 (2) ALLMR 282 : 2021 (3) MhLJ 545

Veerashaiva Jangam which is OBC category. But not belonging to Beda (Budga) Jangams. His father's school record shows as Hindu Lingayat but his service book shows as Beda Jangam schedule caste and his brother also newly changed record as Beda Jangam, the petitioner in this case created a fake record of Beda Jangam. The words 'Beda Jangam Scheduled Caste appeared to have been added subsequently as there was a change in the ink and handwriting used for the said words, therefore, the caste certificate of the petitioner is liable to be cancelled.

Jayshree vs. The State and Ors.⁷¹⁸ Beda Jangama, Budga Jangama and Mala Jangama, Samaja Samstha, represented by its President filed a complaint for fake certificates issued to upper caste people. The High Court of Karnataka held that the verification committee has no power or authority to decide that the certificate is fake, false or forged, the District caste verification committee is only having authority to decide fake certificate.

Jayshree vs. State of Karnataka and Others.⁷¹⁹ The facts of the case are that 81 persons obtained false certificates as Beda Jangam community which is a scheduled caste community. But the persons belonging to Lingayat Veerashaiva Jangam community obtained false certificates with the support of officials, Samstha constituted for the welfare of the Mala Jangam, Beda Jangam, Budga Jangam Samaja Samstha have filed a petition before the Court in the said case. However, the High Court of Karnataka Kalaburagi Bench quashed the case.

K.M. Shivaprakash vs. The State of Karnataka and Ors.⁷²⁰ Sometimes the court interfered with the issuance of Beda (Budga) Jangam Caste certificates to some communities. The facts of the case are that the revenue authorities initially have not issued the Beda Jangam caste certificate to K. M. Shivaprakash. Therefore, he and his brother approached the Hon'ble High Court of Karnataka by filing Writ Petition Nos. 7235-38/1993 (GM). This Court after

⁷¹⁸ WP. No. 101462/2018, HC Karnataka

⁷¹⁹ ILR 2015 KARNATAKA 3463

⁷²⁰ WP.No.56095/2014 (GM-CC), High Court of Karnataka Bangalore.

hearing both the parties by the interim order dated 9.7.2013 directed the 6th respondent, Tahsildar, Ballari to issue the 'Beda Jangam' caste certificate in favour of the petitioners. Accordingly, the Tahsildar, Ballari issued the Caste Certificate on 24.7.1993. Thereafter the petitioner K. M. Shivaprakash was appointed as an Assistant Engineer under the Scheduled Caste quota in the year 1994 in the 2nd respondent department and presently is working as Assistant Executive Engineer. District Caste Verification Committee by the proceedings dated 16.5.2006 held that the petitioner K.M. Shivaprakash belongs to 'Hindu Aiyyagolu Jangama, Veerashaiva community and cancelled his caste certificate. Aggrieved by the said order, the petitioner filed an appeal before the Appellate Authority, the Commissioner of Social Welfare Department in Appeal No. CR 18/06-07 and the Appellate Authority dismissed the appeal confirming the order passed by the fourth respondent. In this case, the Court held that reconsider the claim of the petitioner to re-examine the petitioner's contention and his documents, and documentary evidence within a period of two months.

VIRA-SAIVA JANGAM AND BEDA (BUDGA) JANGAM:

One is caste jangam another is a nomadic jangam (tribal jangam) living in Karnataka, Andra, Telangana, and Maharashtra. However, two different groups claim to be Beda Jangam,. One is a group of wandering performers of Burra Katha; the other is a sect of religious teachers. Members of both communities can be found in the southern states of Karnataka, Andhra Pradesh, Telangana, and Maharashtra.

Beda Jangam is entirely different from the Jangama group of the Lingayat, numerically dominant community in Karnataka.⁷²¹ Difference between Jangam and Beda (budga) Jangam Communities in their Cultural, Social, Religious and Political aspects in

⁷²¹ Nagendra Kr. Singh (2006) Global Encyclopedia of the South Indian Dalit's Ethnography, Vol.1, Global Vision Publishing House, New Delhi, P.89

Telangana, Karnataka, Maharashtra and Andhra Pradesh States, those two are entirely different communities.⁷²²

The Beda (Budga) Jangam and Vira-Saiva Jangam seem to have similar customs because these two castes are professed and practised the Vira-Shaiva religion. But Beda (Budga) Jangam people are converted from Beda Tribe from the Chenchus, having unique culture and customs. The Vira-Saiva Jangam or Lingayat Jangam people converted from Sudra castes of traders, they are a pure vegetarian caste, their community people are priests in the Shiva Temples, they wear lingam, speak Canarese. They have *gotras* along with surnames, bringi, skanda, nandi, veera and shiva etc. They are not consuming alcohol or liquor. They do not have a concept of Tera system in their marriages, their marriage customs are entirely different from Beda (Buda) Jangam Caste. Yet the irony is that some of them pass themselves off as Beda Jangam in order to avail themselves of the benefits of protective discrimination given to scheduled castes. These Jangam even claim that the Kannada word Beda affixed to their community name Jangam, means to beg and that seeking alms is their age-old practice. This goes against the traditional meaning in the Kannada language of the root word Bete, which means hunter and also means not needed.

Sl.No.	Vira-Shaviva Jangam	Beda (Budga) Jangam
1.	Jangam devaralu / Lingayat Jangalu / Jangamayalu	Budga Jangalu/Bitchagallu/ Uriauthala Jangalu/ Eethakammala Jangalu / Kathala Jangalu, Yelukala Jangalu etc.
2.	Priesthood / Purohitham in Shiva Temples	Kathalu Not priests
3.	Wear lingam in their body	No such practice

⁷²² Vibhudi Venkateshwarlu (2021) UN Convention on Indigenous People: Social Contural and Political Status of Beda (Budga) Jangam Caste, PDF Research (TISS-Mumbai), ICSSR-New Delhi, P.154

4.	Worship only Shiva	Worship all the gods including family gods
5.	Migrated from Karnataka to other states ⁷²³	Migrated from Hyderabad to others states
6.	Traditional Occupation is Begging, ⁷²⁴ Agriculture & Priestly hood	Traditional Occupation is Kathalu & herbal Medicine and Begging all the people
7.	Receive Guru Dakshana from disciples	Receive alms from all the people
8.	Pure-Vegetarians ⁷²⁵	Non-Vegetarians
9.	Not consume liquor / alcohol	Usually consume liquor/alcohol
10.	Live in the heart of the village	Live in outside of the village
11.	Live in Pakka Houses	Live in Huts/Tents etc.
12.	Veera Badhrudu a Family god ⁷²⁶	Pedda Gosai, Parentalu Kula Devathalu
13.	Gothras (Five, Vrishbha, Nandi, Bhrungi, Veera & Skandha) some places they have Shiva gotra	No Gothram-only surnames (<i>intiparu</i>) ⁷²⁷
14.	Having Mattams (Srishailam, Srungeri, etc.	No Muttams
15.	No separate language (dialect) they have	Dialect (Marugu Basha, with corrupt Telugu, Kanarese and Tamil languages

⁷²³ Ibid, P.155

⁷²⁴ Edgar Thurston (1909) Castes and Tribes of Southern India, Govt. Press, Madras, P.450

⁷²⁵ Sharma.J.C. (2018) Report of One Man Commission on Scheduled Caste List of A.P., Part-I, on existence of Beda (Budga) Jangam Community in the State of Andhra Pradesh, Govt. of A.P., p.47

⁷²⁶ Ananthakrishna Iyer. L.K. (1930) the Mysore Tribes and Castes, Vol. III, Mysore University, Mysore, P.470

⁷²⁷ Venkatesham. N.R. (2002) Budga Jangam Darshini, Divyadeepi Prachuranalu, Hyderabad, P.21

*BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
it's Religious Journey from Tribe to Caste)*

16.	Having Castist culture	Having Tribal Culture
17.	Touchable – O.C. & O.B.C. categories	Untouchables – S.C. Categories
18.	No herbal knowledge and have such practice	Self healing techniques with traditional knowledge with herbal leaves (mendicant class)
19.	Orthodox People- socially high class – competing with Brahmans	Low class people
20.	Not have shyness	Having Shyness
21.	Not knows hunting, they never hunt, (vegetarians)	Hunters – having skills of hunting
22.	Jangam name came through their religion of Vira-Saivism	Beda Jangam name came from being hunting culture and Saivism and Budga Jangam came from Badagas and rat eating culture & Budige musical instrument
23.	Cultivators, Traders, and Priest in Shiva Temples	Hunters, Singers, un-touchable
24.	Generally they are Sudras (origin)	Tribal origin (Chenchus, Bedars, Beda and Budagher)

Pallavi Dnyaneshwar Jangam Vs. State of Maharashtra and Anr. In WP.No.6575/2021 order dt.04.01.2023 The Bombay High Court held that Dnyaneshwar is mentioned as Hindu- Lingayat and not **Beda Jangam**. He also could dispute that in the birth record of grandfather of the Petitioner, the caste mentioned was "**Jangam**" and not **Beda Jangam**, which is the caste in the category of Sr.No.58 in Other Backward Class, whereas **Beda Jangam** is mentioned in Sr. No. 9 in the Scheduled Casts.

CULTURAL AFFINITIES OF THE BEDAR AND THE CHENCHU TRIBES:

The Beda and Chenchus are endogamous groups, they subdivided into several groups and migrated to plains long back. Myasa bedar is considered to be Chenchus.⁷²⁸ However, they have similar cultural practices of religion, language, culture, marriage, social control and food habit. Beda (Budga) Jangam are folk singers and they recite ballads, the culture and practice of folk singing is their age-old practice. The Chenchu were also folk singers they were famous for performing Bagavatam called *Chenchu Bagavathulu, play mucial instruments of maddela, thalam, kinnera, ekthara etc.* Assumingly, Bedar, Beda (Budga) Jangam and the Chenchu are identical to folk singing and they belong to the same stock at one point of time.

Exogamous sub-divisions of Bedar, Beda (Budga) Jangam and Chenchus are similar like *Avul* (cows) Avlawaru,⁷²⁹ *Arity or Arati* (plantain tree),⁷³⁰ Chala (Buttermilk), *Guram* (Horse),⁷³¹ Gujjalru or Gogulawaru,⁷³² *Mamidi* (mango),⁷³³ *Mekala* (goats)⁷³⁴ Myakalawaru,⁷³⁵ *Tatti* (Plam tree) and *Tota* (garden).⁷³⁶ Some similarities of cultural practices between Beda and Chenchus are given in the bellow table;

⁷²⁸ Thyagaraja Aiyar.V.R. (1912) Census of India, 1911, Mysore, Vol. XXI, Part-I, Govt. Press, Bangalore, P.164

⁷²⁹ Syed Siraj ul Hassan (1920) the Castes and Tribes of H.E.H. the Nizam's Dominions, The Times Press, P.150

⁷³⁰ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.II, Govt. Press, Madras, P.39

⁷³¹ Ibid, P.39

⁷³² Syed Siraj ul Hassan (1920) the Castes and Tribes of H.E.H. the Nizam's Dominions, The Times Press, P.15

⁷³³ Christoph von Furer-Haimendorf (1943) the Chenchus Jungle Folk of the Deccan, Macmillan &Co. Ltd., P.89

⁷³⁴ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.II, Govt. Press, Madras, P.39

⁷³⁵ Syed Siraj ul Hassan (1920) the Castes and Tribes of H.E.H. the Nizam's Dominions, The Times Press, P.150

⁷³⁶ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.II, Govt. Press, Madras, P.39

Culture	Beda	Chenchu
Religion	Hindu ⁷³⁷	Animism/Hindu
God	Shiva	Shiva (Srishailam Mallanna)
Family god	Naik (Chief)	Chenchu Devudu & Yanadi deity ⁷³⁸
Local gods	Kannaya	Gurappa, Ankalamma, Idamma, Potu Razu, Sunkulamma, Maramma, Mallamma. ⁷³⁹
Language	A unique dialect	Unique dialect
Social division	Ur Beda, Mysa Beda etc.	Adavi, Uru, River, Krishna, Telagu, Bonta, Yanadi, etc.
Cousin marriages	Cross cousin marriage is allowed	Cross cousin marriage is allowed
<i>Kudike</i> Marriage	Widow remarriage is allowed ⁷⁴⁰	Widow remarriage is allowed
<i>Illatam</i>	Affiliation of son-in-law is practiced ⁷⁴¹	Affiliation of son-in-law is practiced
Bride Price/Tera	Oli (Rs.12/-) ⁷⁴²	Oli Rs.9/-&Donated the Calf
Caste Council	Kula Panchayat (peddamanishi) Katimani	Kula Panchayat (peddamanisi)
Social Control	Ex-communication and fine	Ex-communication and fine

⁷³⁷ Paul Hockings (1992) Encyclopedia of World Cultures, Vol.III, South Asia, G.K. Hall & Company, New York, P.312

⁷³⁸ John A.C. Boswell (1873) Manual of Nellore District, Govt. Press, Madras, p.165

⁷³⁹ Narahari Gopalakristnama Chetty (1886) A Manual of the Kurnool District in the Madras Presidency, Govt. Press, Madras, P.125

⁷⁴⁰ Thyagaraja Aiyar.V.R. (1912) Census of India, 1911, Mysore, Vol. XXI, Part-I, Govt. Press, Bangalore, P.164

⁷⁴¹ Ibid, P.164

⁷⁴² Ibid, P.164

Food	Non-Vegetarian	Non-Vegetarian
Caste	Untouchable Caste ⁷⁴³ & Tribe	Primitive Tribe
Land	No Land	Right to Land (1/70 Act)
Occupation	Hunting	Hunting
Birth ceremonies	Third day name is given	Third day child is washed and fourth day name is given by old women of the tribe ⁷⁴⁴
Criminal tribes	Cattle lifters, highway robbers	Highway robbers
Same stock	Myasa Beda or Manchi Beda ⁷⁴⁵	Decedents of Myasa Beda
Death	Dead is buried	Dead is washed and buried

CULTURAL AFFINITIES OF THE BEDAR AND THE BEDA (BUDGA) JANGAM:

The Bedar/Beda (Beydar) is a tribe endogamous sub-divisions of Beda or Budga Jangams, but they are not inter marry and inter dine, they broke their relationship long back during medieval time. But their customs and culture are same in present time. Their marriage, divorce ceremonies are similar. Their birth and death ceremonies are same with Beda (Budga) Jangam caste.

As discussed at introduction, the Bedars were divided into seven classes: (1) *Nishada* (Hunts-men), (2) *Shibira* (Wanderers), (3) *Kurangweri* (Mendicants), (4) *Shilpkar* (Artists), (5) *Anoostiari* (Fishermen).⁷⁴⁶ The Beda (Budga) Jangam community present day has all the five (5) characters of the Hunts-men, Wanderers, Mendicants, Artists, Fishermen, except two (2) the Salt-makers and

⁷⁴³ Paul Hockings (1992) Encyclopedia of World Cultures, Vol.III, South Asia, G.K. Hall & Company, New York, P.312

⁷⁴⁴ Narahari Gopalakristnama Chetty (1886) A Manual of the Kurnool District in the Madras Presidency, Govt. Press, Madras, P.125

⁷⁴⁵ Thyagaraja Aiyar.V.R. (1912) Census of India, 1911, Mysore, Vol. XXI, Part-I, Govt. Press, Bangalore, P.164

⁷⁴⁶ Nawab Framurz Jung Bahadur (1906) Shorapur an Ancient Beydur Raj, Higginbotham & Co. Madras, P.12

Warriors. The Beda (Budga) Jangam have hunter-gatherers, wanderers, mendicants, artists, and fishermen; they have all these skills at present day. By which one can assume that the Beda (Budga) Jangams are probably the Nishada, Shibira, and Shilpkar group embraced into Vira-Shaivam. Due to their customary practices of hunting and eating flesh they were acquired low status among the Jangam religion. The veerashaiva priests not allow them to wear linga, who eat flesh and consume alcohol.⁷⁴⁷

Number of exogamous sub-divisions of Bedar and Beda (Budga) Jangam are identical like Pasupu (turmeric),⁷⁴⁸ Bilpathri (egle marmelos),⁷⁴⁹ Edu Kondala (seven hills),⁷⁵⁰ Geddam (beard),⁷⁵¹ Gandhapodi (sandal powder),⁷⁵² Guntala (Pond),⁷⁵³ Jampala, Kodikandla (fowl's eye),⁷⁵⁴ Motmalna or Motam,⁷⁵⁵ Mekala (goat),⁷⁵⁶ Namala (the saivite, vira-saiva or vaishnavite namam, an ash mark on forehead or on walls etc.),⁷⁵⁷ Sakela or Sankula (conch),⁷⁵⁸ Thota or Tota (garden), *Ura* (village).⁷⁵⁹

Some of the Beydar exogamous sub-divisions are identical with Beda (Budga) Jangam professions, culture and practice including food habits, though they are not with Beda (Budga) Jangam in

⁷⁴⁷ Aratal. R.C. & Watandar Patil (2023) Short Account of the Reformed Shaiva or Veerashaiva Faith, Subhadra Mitra Channa, and Lancy Lobo (ed.) in Religious Pluralism in India, Ethnographic and Philosophic Evidences, 1886-1936, Routledge, London, P.193

⁷⁴⁸ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.199

⁷⁴⁹ Ibid, P.199

⁷⁵⁰ Ananthakrishna Iyer. L.K. (1928), the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.204

⁷⁵¹ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.199

⁷⁵² Ibid, P.198

⁷⁵³ Ibid, P.199

⁷⁵⁴ Ibid, P.199

⁷⁵⁵ Ibid, P.81

⁷⁵⁶ Ibid, P.199

⁷⁵⁷ Ibid, P.199

⁷⁵⁸ Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.205

⁷⁵⁹ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.199

present time. Like Chapa (mat),⁷⁶⁰ Gajjala, Gudisa (hut),⁷⁶¹ Kukkala⁷⁶² (Dogs), Maddala⁷⁶³ (mungala), Pandhi (pig),⁷⁶⁴ Udumula (lizard/Varanus), Yelkameti (good rat).⁷⁶⁵ The following comparison is acquired for similarity between these two communities. Finally, the endogamous division of the Myasa Bedar name is acquired by the Myasam (Goat) which is same meaning of the Beda (Budga) Jangam Langauge (hide language) of “Myasam”.

Culture	Bedar	Beda (Budga) Jangam
Religion	Saivam & Vira-Saivam/ Hindu	Animism, Saivam, Vira- Saivam
Mother tongue	Telugu	Telugu
Language	A unique dialect of Corrupt form of Canarese and Telugu	Unique dialect, Paradeshi (<i>Marugu</i>) Corrupt form of Telugu
Exogamous divisions	Uru, Mysa, Gudlu, Maremma, Halu, Monda, Mekala, Namala, Bedas, Gundam, Gaddam, Pasupu	Mamidi, Allam, Namala, Mekala, Kodi-kanti, Thota, Aswa, Gundam, Ura, Gadam, Pasupula
Cousin Marriage	Cross Cousin marriages	Cross Cousin marriages

⁷⁶⁰ Ibid, P.199

⁷⁶¹ Ibid, P.199

⁷⁶² Ananthakrishna Iyer. L.K. (1928) the Mysore Tribes and castes, Vol.II, the Mysore University, Mysore, P.205

⁷⁶³ Ibid, P.205

⁷⁶⁴ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.I, Govt. Press, Madras, P.198

⁷⁶⁵ Ibid, P.198

<i>Kudike Marriage</i>	Widow remarriage is allowed ⁷⁶⁶	Widow remarriage is allowed
<i>Illatam</i>	Affiliation of son-in-law is practiced ⁷⁶⁷	Affiliation of son-in-law is practiced
<i>Polygamy</i>	A man can marry more than one wife	Common practice of having two wife
<i>Bride Price/Tera</i>	Oli (Rs.12) ⁷⁶⁸	Oli (Rs.9) and (Rs.12) also in practice in some places
<i>Family Gods</i>	Naik (Chief)	Pedda Gosai, Perantalu
<i>Religion</i>	Vaishnavites and Saivites ⁷⁶⁹	Saivites and Vira-Saivam
<i>Local gods</i>	Gangamma, Payamma, Kavelama, Lakkamma, Durgamma, Odisilamma, Marramma, Mariyamma, Chellapuramma ⁷⁷⁰	Yellamma, Maramma, Mysamma, Muthyalamma etc.
<i>Nomadic Tribes</i>	Nomadic Jungle tribe	Nomadic jungle tribe came down to plains
<i>Caste Council</i>	Kula Panchayat (Katti)	Kula Panchayat
<i>Head man</i>	Kula Pedda (gudegadu) Katimani (Kattimmani)	Kula Pedda (Nayagadu)

⁷⁶⁶ Thyagaraja Aiyar.V.R. (1912) Census of India, 1911, Mysore, Vol. XXI, Part-I, Govt. Press, Bangalore, P.164

⁷⁶⁷ Ibid, P.164

⁷⁶⁸ Ananthakrishna Iyer.K.L (1928) the Mysore Caste and Tribes, Vol.II, the Mysore University, Mysore, P.210

⁷⁶⁹ Thyagaraja Aiyar.V.R. (1912) Census of India, 1911, Mysore, Vol. XXI, Part-I, Govt. Press, Bangalore, P.164

⁷⁷⁰ Ibid, P.164

Food	Non-Vegetarian	Non-Vegetarian
Occupation	Hunting/Agriculture ⁷⁷¹	Hunting and food labour
Land	No Land ⁷⁷² (the Beda, No Land & the Dog, No Land)	No Land
Disposal of dead	Dead body is buried	Dead body is buried with sitting posture
Funeral ceremony	Funeral ceremony conducted on 3 rd day	Funeral ceremony conducted on 3 rd day
Birth ceremony	Performed on 3 rd day	Performed on 3 rd day
Name	Myasa (Goat) (Myasa Bedar)	Myasam (Goat)

History says that this Beda (Budga) Jangams were originally belonging to the Bedar (Beydur). Beda (Budga) Jangam, one of the advanced group from the Bedars, after the 12th Century they converted into Vira-saivism on several reasons as already discussed above chapters, these conversions were happened 1665 A.D. onwards on the fall of Vijayanagar kingdom, Tippu Sultan kingdom (1799 A.D.) and conversions happened long time ago several years. As per the Beda (Budga) Jangam first five (5) surnames, *Kappera*, *Prasadam*, *Rudrakshala*, *Sirigiri*, *Vibhuti*, assumingly they were first converted into Vira-saiva sect, but they do not wear moveable emblem (*lingam* or *Ling*), and they are simply numbers in the Vira-saivism, they are hunters and eat flesh and greatly consume alcohol, they do not have any social status, because their cultural practice of eating and drinking habits, and they look down.

⁷⁷¹ Paul Hockings (1992) Encyclopedia of World Cultures, Vol.III, South Asia, G.K. Hall & Company, New York, P.312

⁷⁷² Sherrubg. M.A. (1879) the Hindu Tribes and Caste of the Punjab and its Frontier, Vol. II, Thacker, Spink, and Co.London, p.8

COMMON EXOGAMOUS DIVISIONS OF CHENCHU, BEDAR AND BEDA (BUDGA) JANGAM:

(1) *Aula* (Vanarasi division), (2) *Chella*, (3) *Gurram*, (4) *Mamindi*, (5) *Mekala* (6) *Tatte* (Tattekonda in Budga Jangam), and (7) *Tota*. These seven exogamous divisions are identical with Chenchu, Bedar and Beda (Budga) Jangams.

SURNAMES CHANCHED AMONG THE BEDA (BUDGA) JANGAM CASTE:

Beda (Budga) Jagam surnames (exogamous divisions) were altered by migration from one place to another, by religious conversions, by language, by custom and by practice and sometimes by pronunciation with their dialect. The following exogamous divisions altered over a period of time from Andhra Pradesh, Karnataka, Maharashtra, Goa and Telangana.

Andhra Pradesh and Telangana states some of the surnames were altered as follows; *Gurram* (*Aswa*), *Kodi-Kandla* (*Kodiganti*), *Kalyanam* (*Kallem*), *Thati* (*Thatikonda*), *Toorpati* (*Reddy pally* and *Isampally*), *Nagula* (*Vanarasi*), *Kadamanchi* (*Manchi*), *Irala* (*Veerula*), *Aula* and *Barla* (*Vanarasi*), *Kadamanchi* (*Shavukari*), *Tirupati* (*Toorpati*), *Tirupatha* (*Toorpati*), *Modem* (*Motam*), *Githa* (*Eddu*), *Gundam* or *Gunthala* (*Gunda*), *Gurram* (*Gurana*), *Sirigiri* (*Chirukuri*), *Sirigiri* (*Kathi*), *Cinthakayala* (*Chithari*), *Chithari* (*Chinthala*), *Pothula* (*Vanarasi*), *Kotala* (*Karnkota*), *Kurlyana* (*Kallam* or *Kalyanam*), *Parvatham* (*Partham*), *Bilpatri* (*Bailpati*), *Pasupuleti* or *Pasupula* (*Pastham*).

Karnataka State, *Aswa* (*Kudiri*), *Nune* (*Annenoru*), *Aswa* (*Ashibolu*), *Baja* (*Bajapanthu*), *Baja* (*Bezavada*), *Penugonda* (fort), *Kallem* (*Kalyanam*), *Barathakollu* (*Barathakavi*), *Kondapally* (*Gundupally*), *Rachuri* (*Raichur*), *Chittari* (*Chittanuru*), *Sirishala* (*Srishailam*), *Motam* (*Mogutam*), *Modem* (*Kalyanam*), *Konduri* (*Kondru*), *Paridi* (*Paradollu*). And;

Maharashtra State, *Kallem* (*Kanneke*), *Kondapally* (*Kodape*), *Yeku* (*Tekam*), *Sharla* (*Shedam*), *Gandam* (*Gedem*), *Pastham* (*pardhake*), *Nam* (*Namewar*), *Kondru* (*Suryavamshi*), *Koli*,

Suryawanshi are new surnames. Goa State, Pastham (Pastomol), Muggu (gowli), and Ganti (gantol).

Beda (Budga) Jangam people acquired some new surnames (exogamous divisions) by migration from one state to another, by Religion, by language, by inter-caste marriage, by Adoption, by hosting and by work or profession, like Madana, Madanam, Pelluri, Revalli, Vemula, Guppa, Odhi, Kadem, Narkuti, Kanpati, Karre, Komandlapalli, Komari, Kondra, Kolla, Goturi, Charlapalli, Chitimiti, Chennuri, Jeedimatla, Rachuri, Dokka, Duddukuri, Dhupam, Nidikonda, Nidanakavi, Bharathakavi, Panchadi, Pathi, Patri, Parre, Paneti, Palapati, Parla, Povanam, Baja, Badiga, Bommala, Bodaparty, Bodapatla, Muggu, Moturi, Mothe, Vanam, Shejarla, Sadula, Shiruvati, Sirisala, Pujari, Shulam, Yerrapalli, Kankanala, Katukuri, Kanuguri, Kadimi, Kiritam, Konduri, Gangipalli, Goneganthala, Chennapally, Chejarla, Duddu, Jeedimetla, Nayarlaganti, Pachaganthala, Padire, Pasagada, Pak, Panuganti, Badrakhi, Moola.

Bedars were historically, engaged as soldiers, watchmen, servants and scouts and guides in various dynasties. They were engaged as soldiers and *Nayaks* (governors) in the Vijayanagar dynasty and the *Tipu sultan* dynasty in Mysore. After the fall of those dynasties, Bedars became weak and weak, they were forced to convert to various religions like Vaishnavism as Dasaries and Ramoshis. Pindaris into Islam and Beda Jangam and Budga Jangam in Vira-saivism subsequently Bedar became a caste category. At the same time, they acquired new surnames (exogamous sub-divisions).

As per the culture and practice of Beda (Budga) Jangam, there is no doubt that they are hunters, shy people, have separate dialect, and have caste councils, have knowledge of herbal medication, folk singers like Chenchus and Yanadis, and most of the exogamous divisions of Chenchus, Bedars and Beda (Budga) Jangam are identical. With these similarities one can assume that the Beda (Budga) Jangam is a “*Tribal Jangam*” and they are descendants of Bedar and Chenchu tribes.

That the official records disclosed that the Bedar is an untouchable caste and its species caste acquired the same caste category of scheduled caste. But in Karnataka, the Beda or Bedar and Naik acquired scheduled tribe status. Similarly, the Beda (Budga) Jangam acquired scheduled caste status. But not acquired scheduled tribe status, like Badagas in Nilagiri hills. Beda (Budga) Jangam was lost their tribal status due to the migration into the plains. They settled in the plain and engaged in the Jangam religion as folk singers.

CONCLUSION:

This research work is conducted to trace the history of the Beda (Budga) Jangam with a comparative study between the Chenchu, Bedar tribe and the Beda (Budga) Jangam with their Religious; customary practices of marriage, divorce, birth and death ceremonies. This work examined the surnames of Bedar, Beda (Budga) Jangam and Chenchu tribes. This study comparatively examined the characteristics of Bedar and Budga Jangam communities from medieval times to still today. This research find out that the Bedars, Badagas, Ramoshis, Pindaris and Beda (Budga) Jangam communities are belonging to one stock, they scattered into various places and converted to various religions and subsequently, they became castes. Finally, the Bedar was divided into Ramoshis, Pindaris, Badagas, and Valmiki.

Lord Shiva established the Jangam word through his wanderings long before the second half of the third millennium B.C. and Basava last quarter of the 12th century able united many castes as a Jangam caste. Chenchu Tribe was divided into Irular, Vedan, Myasa Beda, and Yanadi in the first phase during the 4th Century by the Adi-Shankaracharya who was initiated to convert Chenchus into Saivism by introducing the Advita Siddanta. During the 8th century Chenchus were converted into Saivam, they built Saiva temples in Nallamala forest, several Buddhist monasteries changed as Shaiva temples. Internal fighting among the Chenchus divided into various sub-groups and migrated into several parts of Southern India. They settled in several places of hills and plains. Who settled in the forest they were called as forest Chenchus and Chenchus settled in the plains and became ura chenchus (village chenchus). Among the Village Chenchus, again they are divided into Bontha Chenchu (Jangam), and Krishna Chenchu (Chenchu Dasari). These two groups of folk singers, beggars and cultivators in the plains have similar cultural practices with the Beda (Budga) Jangam community.

Myasa Bedar is one of the exogamous sub-division of Chenchu, they were separated from the Chenchus long back and settled in the plains of Raichur, Humpi, Yadgiri, Ballari, Gulbarga of present

Karnataka. Similarly the Beda (Budga) Jangam is a sect divided from the Chenchu tribe of plain areas and has a folk singing culture. They are Ballad singers having similar practices to Bontha Chenchu and Krishna Chenchu. Beda (Budga) Jangam converted into Saivism during the 8th Century with the influence of Adi-Shankara and his followers in South India. The Beda (Budga) Jangam tribe worshipped lord Shiva and became Jangam even before the 8th Century the time is not exactly available.

The Bedars one of the sub-divisions of the Chenchu, during the 1st Century they were migrated to Bedaranaya and Beda-Parvatha hills from the Nallamalla forest due to their internal fight with the Chenchu tribe. Similarly, Irulas, Bedars migrated to Tamil countries they lived separately. They were named Irular in the Nilaghiri hills, Bedars at Bedaranya or Beda-Parvatham, later the Bedars migrated to Nilaghiri from Ratnagiri and other places from the Mysore, the Chenchus migrated to Beda-Parvatham and Bedaranaya named as Bedars. The Bedars who migrated to Nilaghiri were called Badagas or Budgers or Vadugans, they were named Budaga Jangam.

Bedars were employed at Cholas, Chalukayas and Vijayanagara dynasties as soldiers, Nayaks (governors) and watchmen, scouts and guides. Due to the fall of the Chola dynasty, Vijayanagara they were again forced to move into the forest. They became cattle lifters, thieves, and highway robbers. They became the main soldiers of the Vijayanagar dynasty, they were appointed as army chiefs and Nayaks (governors), and they acquired lands during that time. Bahmani sultans of Ahmednagar, Berar, Bidar, Bijapur, and Golkonda attacked the Vijaynagar Empire in 1565 at Rakshasa Tangedi they captured and destroyed most of the infrastructure of the Vijayanagar Empire. Bedars escaped from the kingdom and some of the Bedars surrendered to Bahmani sultans. They were forcefully converted to Islam called Pindaris. Some of them migrated into Mysore of the Tippu Sultan kingdom and some of them again went to the forest. Some of the advanced groups of the Bedars established independent and vassal kingdoms in present Karnataka, like Surapura or Shorapur.

Bedars lost their employment, livelihood, and opportunities due to the Bahbani rule in Southern India. The newly established five Bahmani ruling kings neglected the Bedars for which they became thieves, cattle lifters and highway robbers. During the British rule the Criminal Tribes Act, 1871 was passed to prevent robbery and decoities in the country. The British rulers arrested and prosecuted the Bedars as habitual robbers and some people were convicted in the Madras and Bombay Presidencies, to escape from the police prosecutions, the Bedars migrated to several places in Southern India and they misrepresented as Erra Golla, Odders, Uppara, Sanchaloo, etc. and they converted into Vishnavism and Vira-Saivism.

Bedars were arrested and prosecuted during the British rule in India under the Criminal Tribes Act, 1871. To escape from the British police, they converted to various religions vira-saivism, vishnavam and Islam. They acquired caste identity because of their conversion into religions like vira-saivism (Beda Jangam), vishnavam (Darasi and Ramoshi) and Islam (Pindari). Beda (Budga) Jangam and Bedar are comparatively similar cultures in their marriages, divorce, and caste council (panchayat), but there are similarities between Beda (Budga) Jangam and Bedar in their death ceremonies and birth rituals. Most of the surnames of both tribes are similar and identical to each other, it is established that these communities at the same ethnic sect at one point in time belong to one stock.

However, the Bedar tribe was treated as below the Mongs, Mhars, Malas and Madigas, they were looked down upon as impure people by the upper caste people in the Bombay, Madras Presidencies. The Beda (Budga) Jangam who converted into Saivism and Vira-Saivism looked down and named a depressed caste in the H.E.H. the Nizam's Dominions. Ultimately, the Beda (Budga) Jangam a primitive tribe in Southern India lost their tribal identity and acquired caste identity. The social status of the Beda (Budga) Jangam was given low status and they were humiliated in the name of caste, because of their hunting and food-gathering culture.

The Brahmins including upper caste people in Southern India, named them as Beda Jangam, Budga Jangam, Baidaru Jangam, and Gudise Jangam. They were looked down as chandalas, outcastes and depressed castes, instead of Tribal Jangam or a Chenchu Jangam, and they named as Beda (Budga) Jangam between 1800-1900 in Madras, and Bombay presidencies including HEH the Nizam's Dominions.

The Beda Jangam or Budga Jangam was recognised and identified as scheduled caste in the HEH the Nizam's Dominions, including the present Karnataka, and Maharashtra states. Similarly, the Bedar was identified as a scheduled caste in Maharashtra and a scheduled tribe in Karnataka. The Ramoshis and Pindaris are identified as Backward Castes in Maharashtra. The Badaga tribe was not identified as a tribe or scheduled caste in Tamil Nadu, the Badaga tribe lost their tribal identity and they are calling as ex-tribes in the several officials records.

The Beda (Budga) Jangam a primitive tribe (aboriginal tribe) of Southern India, identified as a scheduled caste in the present Telangana, Karnataka and Maharashtra, because of their representation is not adequate, they are voiceless. There is no single representative in Assemblies and Parliament still today from this caste. Their education is very low compared to other scheduled castes and their employment is comparatively very less with other scheduled castes. Moreover, the dominant scheduled castes of these regions harassing while contesting in the elections by this community candidates and getting admissions to educational institutions and public employment.

There are obtaining fake caste certificates in the name of Beda (Budga) Jangam by the Vira-saiva Jangams who are originally belongings to BC-A caste in this region by taking advantage of the same suffix of Jangam. But the Beda (Budga) Jangam is a tribal Jangam, hunter-gatherers, historically mendicants (Satanis) and nomadic tribes, originally sub-divided from the Chenchu and Bedar tribes. Whereas, Vira-saiva Jangam is a dominant and socially respectable caste and they are originally converted into Vira-saivism

from the sudras like Kapus, Velamas of agricultural castes, Balijas, Banjigs, Vanies (*Komati*) and other trading communities in Southern India a detailed list is given in Table-I of this book. These trading castes are getting fake caste certificates as Beda Jangam by using the same suffix of Jangam to get admissions and appointments as scheduled caste candidates by which they are corner reservation policy.

There is no single incident of prosecution against those candidates who produced fake scheduled caste certificates, while getting their appointments in employment and admissions in educational institutions. Only their candidature was cancelled but no criminal cases were booked and prosecuted in several cases. There are some criminal cases booked and prosecuted but the accused were acquitted from the courts on the grounds of lack of material evidence, subject knowledge, and mistakes in the investigation etc., due to which the scheduled caste fake certificates are increasing. But the actual beneficiaries are losing their opportunities as scheduled caste. The government simply saw these activities and it stopped issuing Beda (Budga) Jangam caste certificates to the real beneficiaries in the State of Andhra Pradesh. It can be controlled instead of curtail certificates to real beneficiaries. *Chanashri Chambayya Swami Vs. The State of Maharashtra* in WP No.30953/2011, the Bombay High Court held that, It is contended that the Petitioner relied upon school leaving certificate issued by the Headmaster of Shri Vikas Vidya Mandir, Kolhapur in respect of her brother, wherein her brother's caste is mentioned as '**Hindu Beda Jangam**'. The said document was verified by Vigilance Cell and found that in the original school register the word '**Beda Jangam**' was written subsequently in place of the original entry of '**Hindu Lingayat**'. It is contended that the first page of original service-book of father of the Petitioner was produced on record. In the original service-book words '**Beda Jangam** Scheduled Caste' was written subsequently as it is in difference of ink as well as handwriting. It is contended that words '**Beda Jangam**' are interpolated. It is contended that the documents produced by the

Petitioner are not sufficient to validate her claim as '**Beda Jangam**'. The Petitioner has failed to establish her caste as '**Beda Jangam**'.

The Beda (Budga) Jangam people are poor, weak, and voiceless and have no representation in the Parliament and Assemblies, they are not in a position to influence the government to issue Beda (Budga) Jangam caste certificates in the State of Andhra Pradesh. The dominant scheduled castes are fighting against these poor and voile people but not against the upper caste people who are getting fake scheduled caste certificates. The fake certificates were obtained in Telangana, Karnataka and Maharashtra states, but the government stopped them only in Andhra Pradesh. The governments are not taking action against the fake certificates and fraudulent people, but governments are encouraging fake certificates and issuing fake certificates in favour of upper caste people. Actually, their kith and kin are in power and government officials. The so-called scheduled caste representatives, who are dominant scheduled castes and first-generation scheduled castes, are not having affection, mercy and concern about the Beda (Budga) Jangam caste, and they are working against these poor and voile castes while getting admissions and appointments in educational and employment institutions respectively.

The Government and its agencies failed to identify the difference between the Vira-saiva Jangam and Beda (Budga) Jangam, basically the Beda (Budga) Jangams are '**Tribal Jangams**' various Vira-Saiva Jangams are sudhra Jangams and upper *Layer Sudhras*. There are several differences between these two castes, which are discussed in Chapter-V of this book. Due to fault on the part of the Governments, the Beda (Budga) Jangam community is not developed on par with other scheduled castes; their social status is continued as before the independence. The data shows that no Beda (Budga) Jangam caste candidates were selected for Group-I, and Civil Servants from 1950 to 2023 from the entire South India. No MLA, MLC or MP elected from this caste since 1950-2023. Professional education is very less compared with other scheduled castes. For more details see the Tables III & IV of this book.

Moreover, fake certificate holders are getting group-I and civil services and electing as MLA, MLC and MPs without any fear of criminal prosecution from the State. Due to the unscientific inclusion of Beda (Budga) Jangam in the Scheduled Caste list instead of including in the Scheduled tribe list, fake caste certificates are generating by using same suffix of Jangam by the upper caste Jangams people.

Beda (Budga) Jangam is a primitive tribe in Southern India, by mistake, they were included in the scheduled caste list, which is the main reason for fake certificates from the vira-saiva Jangams. One of the tribe's characteristics is shyness, the Beda (Budga) Jangams are shy people due to which they did not become higher status, have not achieved civil service or group-I service and have not acquired adequate education on par with other scheduled castes. Which lead to the underdevelopment of the Beda (Budga) Jangam community in Telangana, Karnataka and Maharashtra. The Beda (Budga) Jangam caste lost their opportunities because of their identity as scheduled castes instead of scheduled tribe as aboriginal tribe. The government is not interested to uplift the Beda (Budga) Jangam and give adequate representation in all the state institutes as per the U.N. Convention on the Rights of Indigenous Peoples. There are several tribes and indigenous groups from the South India not entered into houses of Parliament and Assemblies.

The Government of India, is violated the U.N. Convention of Rights of the Indigenous Peoples, International law and International Human Rights laws are violated in respect of the Beda (Budga) Jangams alongwith other indigenous people from the South India and also failed recognise in their identity, self-determination and representation in the houses of peoples. *V. Sampath Ano. vs Prl. Secy., S.W. Dept. 4 Ors.* in WP. No.20454/2017 the High Court of Andhra Pradesh held that Petitioner Sampath tried to apply in Meeseva, but Meeseva is not accepting the application as in the website Beda Jangam caste is not provided, hence he made a representation dated 07.06.2017 to the Mandal Revenue Officer, Visakhapatnam urban for issuance of caste certificate as S.C. Beda

Jangam, but so far the certificate is not issued. Though, this community is identified under the scheduled caste category, there is no impact created among this caste for development and representation on their behalf. Unless a special policy is created in favour of this community, they would not elect a single MLA, MLC and MP in the public houses in India. And no civil servant or group-I officer will be selected from this community in the future. The reservation policy is introduced for the representation from disadvantaged and social backed groups, is only accessed by the dominant groups not by the disadvantaged castes.

The Government is in support of dominant scheduled castes, not in support of poor and voiceless scheduled castes including several other indigenous people. Therefore, they are neglected in their development, representation, self-respect and self-determination. By which the Beda (Budga) Jangam is one of the most exploited communities in Southern India. This community is continuously exploited from 1857 to 2023 in various ways as discussed above. This community was historically and religiously exploited from the 8th Century to the 21st Century from the religious heads of Saivism to Vira-Saivism. Therefore, there is an immediate need to look after the representation from this community in Assemblies and Parliament to represent themselves and including other government institutions.

TABLE-I

UNIT-I

DEMOGRAPHIC STUDY OF BADAGAS

Part-A: Endogamous Division among the Badagas

I.	Badaga ⁷⁷³	Population	Male	Female
1881	Shivites	23,278	11,699	11,579
	Vishnuvites	54	30	24
	Lingayats	1,052	515	537
	Others	14	9	5
II.	Sub-Groups	Total	12253	12145
1.	Badaga Jedan ⁷⁷⁴	3	1	2
2.	Badagar ⁷⁷⁵	21,931	11,005	10,926
3.	Maiyal Badagar ⁷⁷⁶	3	3	**
4.	Pettathu Badagar ⁷⁷⁷	201	98	103
5.	Turai Badagar ⁷⁷⁸	1,228	643	585
6.	Badagala Balija (Telugu) ⁷⁷⁹	2	1	1
7.	Badagar (Telugu) ⁷⁸⁰	16	9	7
8.	Badaga(Canarese) ⁷⁸¹	31	13	18
9.	Harura Badaga ⁷⁸²	***	***	***

⁷⁷³ Lewis McIver (1882) Imperial Census of 1881, Presidency of Madras, Vol.IV, Govt. Press, Madras, P.38

⁷⁷⁴ Ibid, P.228

⁷⁷⁵ Ibid, P.222

⁷⁷⁶ Ibid, P.223

⁷⁷⁷ Ibid, P.228

⁷⁷⁸ Ibid, P.228

⁷⁷⁹ Ibid, P.228

⁷⁸⁰ Ibid, P.228

⁷⁸¹ Ibid, P.228

⁷⁸² Ibid, P.73

Part-B: Badaga population in Madras

Sl. No.	Year	Population	Male	Female
1.	1961 Badaga	85,371 ⁷⁸³	43,000	42,371
2.	1951 Badaga	67,285 ⁷⁸⁴	33,463	33,822
3.	1941 Badaga	56,047 ⁷⁸⁵	27,971	28,078
4.	1931 Badaga (P.T.)	43,075 ⁷⁸⁶	21,819	21,256
5.	1921 Badaga Nilgiria Kanarese	40,329 ⁷⁸⁷ 38,459 1,606	20,097 19,196 803	20,232 19,263 803
6.	1911 Badaga Hindu Animist	38,180 ⁷⁸⁸ 38,171 9	18,898 18,892 6	19,282 19,279 3
7.	1901 Badaga Hindu Animist	34,178 ⁷⁸⁹ 34,107 71	16,561 16,525 36	17,617 17,582 35
8.	1891 Badaga	29,534 ⁷⁹⁰	14,850	14,684
9.	1881 Badaga	24,398 ⁷⁹¹	12,253	12,145
10.	1871 Badaga	Badagar ⁷⁹²	***	***

⁷⁸³ Nambiar.P.K.(1964) Census of India, 1961, Madras, Vol. IX, Part-II-c (1), Cultural Tables, Govt. Press, Madras, P.346

⁷⁸⁴ Venkateswaran.S.(1953) Census of India, 1951, Madras & Coorg, Vol.III, Part-II-B, Govt. Press, Madras, P.101

⁷⁸⁵ Elwin.D.H.(1942) Census of India, 1941, Madras, Vol.II, Tables, Govt. Press, Madras, P.50

⁷⁸⁶ Yeatts.M.W.M. (1932) Census of India, 1931, Madras, Vol.XIV, Part-II, Govt. Press, Madras, P.306

⁷⁸⁷ Boag.G.T. (1922) Census of India, 1921, Madras, Vol.XIII, Part-II, Govt. Press, Madras,P.110

⁷⁸⁸ Chartres Molony.J. (1912) Census of India, 1911, Vol. XII, Part-II, Govt. Press, Madras, P.112

⁷⁸⁹ Franchis. W. (1902) Census of India, 1901, Madras, Vol. XV-A, Part-II, Govt. Press, Madras, P.177

⁷⁹⁰ Stuart. H. A. (1893) Census of India, 1891, Madras, Vol. XIV, Part-II, Govt. Press, Madras, P.358

⁷⁹¹ Lewis MoIver (1883) Imperial Census of 1881, Madras Presidency, Vol.IV, Provisional Series Castes, Govt. Press, Madras, P.37

⁷⁹² Cornish.W.R.(1874) Census of the Madras Presidency, 1871, Vol.II, Govt. Gazette Press, Madras, P.127

UNIT-II**DEMOGRAPHIC STUDY OF BEDARS****Part-A: Endogamous Division among the Bedars**

I.	Bedar/Beda	Population	Male	Female
1881	Shivites	***	***	***
	vishnuvites	***	***	***
	Lingyats	***	***	***
	Others/Cas not Stated	***	***	***
II.	Sub-Groups	TOTAL	**	**
1.	Baidaru Jangam ⁷⁹³	2	2	**
2.	Beda	206	206	104
3.	Bedar	1,62,391 ⁷⁹⁴	1,62,391 ⁷⁹⁵	**
4.	Beda Naik Makkalu	1	1	--
5.	Beduge	166	166	86
6.	Myasa Beda	***	***	***
7.	Oru-Bedar (Ur-Beda)	141	141	67
8.	Adavi Beda	***	***	***
9.	Arva Beda	***	***	***
10.	Beda Jangam	***	***	***
11.	Bani Bedaru	256	256	136
12.	Beda Kulam	90	90	48
13.	Bedar Boya	17	17	4
14.	Chatri Bedaru	1	1	**
15.	Karnatak Beda	8	8	6
16.	Kuraba Badaru	4	4	1
17.	Kurava Bedar	22	22	9
18.	Mara Bedaru	56	56	23
19.	Mena Bedar	85	85	42
20.	Panchama Boya Bada	97	97	46
21.	Sara Bedaru	8	8	4
22.	Sudra Bedar	30	30	15
23.	Sudra Byadaru	17	17	8

⁷⁹³ Baines.J.A.(1882) Imperial Census of 1881, Presidency of Bombay, Sind, Vol. Govt. Central Press, Bombay, P.26

⁷⁹⁴ Mirza Mehdy Khan (1894) Census of India, 1891, H.E.H the Nizam's Dominions, Vol. XXIII, Part-II, Govt. Press, P.163 & 188

⁷⁹⁵ Ibid, P.163 & 188

Part-B: Bedar population in Hyderabad

Sl. No.	Year	Population	Male	Female
1.	2011 (A.P.) Nayaks	8,236	4,070	4,166
	2011 (A.P.) Valmiki	70,513	34,060	36,453
	2011 (A.P.) Nakkala	5,733	2,836	2,897
2.	2001 (A.P.) Nayaks	14,222	7,104	7,118
	2001 (A.P.) Valmiki	66,814	33,195	33,619
3.	1991 (A.P.) Nayaks	6,487	3,287	3,200
	1991 (A.P.) Valmiki	42,944	21,861	21,083
4.	1981 (A.P.) Nayaks	3,971	1,934	2,037
	1981 (A.P.) Valmiki	28,967	14,514	14,453
5.	1971 (A.P.) Nayaks	20,387	11,987	11,577
	1971 (A.P.) Valmiki	55,836	28,276	27,560
6.	1961 (A.P.) Nayaks	2,902	1,454	1,448
	1961 (A.P.) Valmiki	22,354	11,090	11,264
7.	1951 (A.P.) Bedar	***	***	***
8.	1941 (Deccan) Bedar	***	***	***
9.	1931 (Deccan) Bedar	2,37,772	1,19,307	1,18,467 ⁷⁹⁶
10.	1921 (Deccan) Bedar	2,37,741 ⁷⁹⁷	1,19,659	1,18,082
11.	1911 (Deccan) Bedar	2,08,096 ⁷⁹⁸	1,03,803	1,04,293
12.	1901 (Deccan) Bedar	1,54,540 ⁷⁹⁹	77,097	77,443
13.	1891 (Deccan) Bedar	1,62,391	81,547	80,844 ⁸⁰⁰
14.	1881 (Deccan) Bedar	1,29,217	**	**

⁷⁹⁶ Gulam Ahmed Khan (1933) Census of India, 1931, H.E.H. the Nizam's Dominions, Vol.XXIII, Part-II, P.244

⁷⁹⁷ Mohamed Rahmatulla (1922) Census of India, 1921, Hyderabad State, Vol.XXI, Part-II Imperial Tables, Govt. Central Press, Hyderabad Deccan, P.98

⁷⁹⁸ Abdul Majeed. M. (1913) Census of India, 1911, Hyderabad State, Vol.XIX, Part-II Imperial and Provincial tables, Govt. Central Press, Hyderabad Deccan, P.129

⁷⁹⁹ Mirza Mehdy Khan (1902) Census of India, 1901, Hyderabad, Vol.XXII-A, Part-II Tables, Govt. Press, Hyderabad, P.169

⁸⁰⁰ Mirza Mehdy Khan (1893) Census of India, 1891, H.E.H. the Nizam's Dominions, Vol.XXIII, Part- III, Caste index, (Index Page of ii)

Part-C: Bedar population in Mysore & Karnataka

Sl. No.	Year	Population	Male	Female
1.	2011 (Karnataka) Beda	32,96,354	16,56,859	16,39,495
2.	2001 (Karnataka) Beda	29,18,649	14,79,569	14,39,080
3.	1991 (Karnataka) Beda	13,70,455 ⁸⁰¹	6,97,913	6,72,542
4.	1981(Karnataka)Naikda	12,60,159 ⁸⁰²	6,38,317	6,21,842
5.	1971 (Mysore) Naikda	68,632 ⁸⁰³	34,924	33,708
6.	1961 (Mysore) Naikda	31,060 ⁸⁰⁴	15,807	15,253
7.	1951 (Mysore) Beda	***	***	***
8.	1941 (Mysore) Beda	3,29,551 ⁸⁰⁵	1,68,818	1,60,738
9.	1931 (Mysore) Beda	3,01,463 ⁸⁰⁶	1,53,590	1,47,873
10.	1921 (Mysore) Beda	2,71,134 ⁸⁰⁷	1,38,345	1,32,789
11.	1911 (Mysore) Beda	2,68,454 ⁸⁰⁸	1,35,597	1,32,851
12.	1901 (Mysore) Beda	2,44,990 ⁸⁰⁹	1,23,345	1,21,645
13.	1891 (Mysore) Beda	2,17,128 ⁸¹⁰	1,08,852	1,08,276
14.	1881 (Mysore) Bedaru	1,71,269	85,079	86,190
15.	1871 (Mysore) Beda	22,403 ⁸¹²	11,269	11,134
	1871 (Coorg) ⁸¹¹ Beda	504 ⁸¹³	357	147

⁸⁰¹ Census of India, 1991, Karnataka, Series-11, Part-II, Special Tables on Scheduled Tribes, Vol.I, P.11

⁸⁰² Census of India, 1981, Karnataka, Series-9, Part-IX (vi) Special Tables for Scheduled Tribes, P.32

⁸⁰³ Padmanabha.P. (1972) Census of India, 1971, Mysore, Series-14, Part-II-C (i), Social Cultural-Tables, P.346

⁸⁰⁴ Balasubramanyam. K.(1966) Census of India, Mysore, Vol.XI, Part-V-A, Special Tables on Scheduled Castes and Scheduled Tribes, P.209

⁸⁰⁵ Krishna Rao. P.H. (1941) Census of India, 1941, Mysore, Vol.XXIII, Part-II, Govt. Press, Bangalore, P.356

⁸⁰⁶ Venkatesa Iyengar. M.(1932) Census of India, 932, Mysore, Vol.XXV, Part-II, Govt. Press, Bangalore, P.70 &230

⁸⁰⁷ Thyagaraja Aiyar. V.R. (1922) Census of India, 1921 Mysore, Vol.XXIII, Part-II, Govt. Press, Bangalore, P.72

⁸⁰⁸ Thyagaraja Aiyar. V.R. (1912) Census of India, 1911 Mysore, Vol.XXI, Part-II, Govt. Press, Bangalore, P.74

⁸⁰⁹ Row. T. Ananda (1903) Census of India, 1901, Mysore, Vol.XXIV, Part-1, P.514

⁸¹⁰ Narasimmiyenagar. V. N. (1892) Census of India, 1891, Mysore, Vol. XXV, Imperial Tables, P.221 & 93

⁸¹¹ Major. A.W.C. Lindsay (1874) Coorg General Census of 1871 with Appendices, Mysore Govt. Press, P.50

Part-D: Bedar population in Bombay & Maharashtra

Sl. No.	Year	Population	Male	Female
1.	2011 Maharashtra	14,029	7,110	6,919
2.	2001 Maharashtra	17,467	8,885	8,582
3.	1991 Maharashtra	33,686	17,446	16,240
4.	1981 Maharashtra	20,885	10,806	10,079
5.	1971 Maharashtra	702	341	361
6.	1961 Maharashtra	339 ⁸¹⁴	190	149
7.	1951 Bombay	153	93	60
8.	1941 Naikda	32,013 ⁸¹⁵	16,230	15,783
9.	1931 Bombay Naikda	1,07,849 ⁸¹⁶ 1,01,949	54,151 50,976	53,698 50,973
10.	1921 Bombay	1,86,434 ⁸¹⁷	92,384	94,050
11.	1911 Bombay	1,58,919 ⁸¹⁸	79,761	79,158
12.	1901 Bombay	1,004	**	**
13.	1891 Bedar Naikda	1,84,131 ⁸¹⁹ 469	92,498 234	92,382 235
14.	1881 Berar	1,18,335 ⁸²⁰	**	**

⁸¹² Ibid, P.155

⁸¹³ Ibid, P.50

⁸¹⁴ Kulkarni. B.A. (1964) Census of India, 1961, Maharashtra, Vol. X, Part-V-A, Scheduled Castes and Scheduled Tribes in Maharashtra, Govt. Central Press, Bombay, P.91

⁸¹⁵ Dracup. A. H. (1942) Census of India, Bombay, Vol.III, Tables, Govt. of India Press, Delhi, P.101

⁸¹⁶ Dracup.A.H. (1933) Census of India,1931, Bombay Presidency, Vol.VIII, Part-II, Govt. Central Press, Bombay, P.337

⁸¹⁷ Marten. J. T. (1923) Census of India, 1921, India, Vol.I, Part-II, Govt. Printing, Calcutta, P.161

⁸¹⁸ Mead. P.J. & G. Laid Macgregor (1912) Census of India, 1911, Bombay, Part-II, Govt. Central Press, Bombay, P.228

⁸¹⁹ Census of Bombay Presidency, 1891, Bombay and its Feudatories, Part-II Imperial Tables, 231

⁸²⁰ Baines. J.A. (1882) Imperial Census of 1881, Presidency of Bombay, Vo.I, Govt. Central Press, Bombay, P.125

Part-E: Bedar population in Madras

Sl. No.	Year	Population	Male	Female
1.	1951	***	***	***
2.	1941 (Madras)	***	***	***
3.	1931 (Madras)	***	***	***
4.	1921 (Madras)	40,128 ⁸²¹	20,065	20,063
5.	1911 (Madras)	49,893 ⁸²²	24,783	25,110
6.	1901 (Madras)	62,273 ⁸²³	31,087	31,186
7.	1891 (Madras)	52,387 ⁸²⁴	**	**
8.	1881 (Madras)	256 ⁸²⁵	120	136

⁸²¹ Boag.G.T. (1922) Census of India, 1921, Madras, Vol.XIII, Part-II, Govt. Press, Madras,P.110

⁸²² Gait. E. A. (1913) Census of India, 1911, India, Vol. I, Part-II, Govt. Printing, Calcutta, P.234

⁸²³ Franchis. W. (1902) Census of India, 1901, Madras, Vol. XV-A, Part-II, Govt. Press, Madras, P.177

⁸²⁴ Stuart. H. A. (1893) Census of India, 1891, Madras, Vol. XIII, Govt. Press, P.305

⁸²⁵ Lewis MoIver (1888) Imperial Census of 1881, Madras Presidency, Vol.V, Provisional Series Castes, Govt. Press, Madras, P.216

UNIT-III

DEMOGRAPHIC STUDY OF CHENCHUS

Part-A: Endogamous Division among the Chenchus

I	Chenchu ⁸²⁶	Population	Male	Female
1881	Shaivites	1523	783	740
	Vishnuvites	3162	1,617	1,545
	Lingayats	***	***	***
	Others	325	180	145
II	Sub-Groups	Total	2,580	2,430
1.	Chenchu (Telugu) ⁸²⁷	4,709	2,425	2,284
2.	Botha Chenchulu ⁸²⁸ (Tribal Jangams)	42	24	18
3.	Boya Chenchu ⁸²⁹	12	5	7
4.	Chenchu Balija ⁸³⁰	15	5	10
5.	Chenchu Dasari ⁸³¹	237	115	122
6.	chenchu Dasulu ⁸³²	3	1	2
7.	chenchu Enadi ⁸³³	42	22	20
8.	Chenchu Gandla ⁸³⁴	2	2	--
9.	Chenchu Gadabalu ⁸³⁵	44	18	26
10.	Chenchu Pakanati ⁸³⁶	38	21	17
11.	Chenchu Panta Kapu ⁸³⁷	2	1	1
12.	Chenchu Sudra	6	5	1
13.	Enda Chenchulu ⁸³⁸	61	35	26

⁸²⁶ Lewis McIver (1882) Imperial Census of 1881, Presidency of Madras, Vol.IV, Govt. Press, Madras, P.38

⁸²⁷ Ibid, P.228

⁸²⁸ Ibid, P.222

⁸²⁹ Ibid, P.223

⁸³⁰ Ibid, P.228

⁸³¹ Ibid, P.228

⁸³² Ibid, P.228

⁸³³ Ibid, P.228

⁸³⁴ Ibid, P.228

⁸³⁵ Ibid, P.228

⁸³⁶ Ibid, P.228

⁸³⁷ Ibid, P.228

14.	Krishna Chenchu ⁸³⁹ (Chenchu Dasari) ⁸⁴⁰	98	46	52
15.	Muka Chenchula	9	6	3
16.	Nakka Chenchu ⁸⁴¹	10	5	5
17.	Rommu Chenchu Kulam ⁸⁴²	3	1	2
18.	Ura Chenchu ⁸⁴³	2	2	**

Part-B: Chenchu population in Hyderabad & Andhra Pradesh

Sl. No.	Year	Population	Male	Female
01.	2011 (A.P)	64,227	32,196	32,031
02.	2001 (A.P)	49,232	24,962	24,270
03.	1991 (A.P)	40,869	20,834	20,035
04.	1981 (A.P)	27,444	14,544	12,900
05.	1971(A.P)	24,168	12,780	11,398
06.	1961 (A.P)	16,656	8,501	8,155
07.	1951 (A.P)⁸⁴⁴	17,609	9,042	8,567
08.	1941 (Deccan) ⁸⁴⁵	3,865	1,819	2,046
09.	1931 (Deccan) ⁸⁴⁶	2,264	1,090	1,174
10.	1921 (Deccan)	6,121	3,692	2,429
11.	1911 (Deccan)	9,553	5,119	4,434
12.	1901 (Deccan)	1,259	402	850
13.	1891 (Deccan)	10,641	5,441	5,200
14.	1881 (Deccan)	***	***	***

⁸³⁸ Ibid, P.237

⁸³⁹ Ibid, P.268

⁸⁴⁰ Mohan Rao. K. (1988) Tribal Profile of Andhra Pradesh, Popular Series-1, Tribal Welfare Department, Hyderabad, P.39

⁸⁴¹ Lewis McIver (1882) Imperial Census of 1881, Presidency of Madras, Vol.IV, Govt. Press, Madras, P.285

⁸⁴² Ibid, P.306

⁸⁴³ Ibid, P.328

⁸⁴⁴ Chandra Sekhar. A. (1964) Census of India, 1961, Vol.II, Andhra Pradesh, Part-V-A, Special Tables For Scheduled Castes and Scheduled Tribes, Manager of Publications, Delhi, P.4

⁸⁴⁵ Mirza Mehdy Khan (1894) Census of India, 1891, H.E.H. Nizam's Dominions, Vol.XXIII, Part-II, Govt. Press, Bombay, P.638 & 683

⁸⁴⁶ Census of India, 1931, Vol.XXIII, H.E.H. The Nizams Dominions (Hyderabad State), Part-II, Tables, P.252

Part-C: Chenchu population in Madras

Sl. No.	Year	Population	Male	Female
1.	1941 ⁸⁴⁷	9,003	4,553	4,450
2.	1931 ⁸⁴⁸	8,078	4,166	3,912
3.	1921	6,281	3,335	2,946
4.	1911	7,449	3,768	3,681
	1901	7,164	3,713	3,450
5.	1901 Hindu	4,842	2,507	2,335
	1901 Animist	3,322	2,207	1,115
6.	1891	5,910	3,037	2,873
7.	1881	5,010	2,580	2,430
8.	1871	7,490	**	**

Part-D: Chenchu population in Orissa & Odisha

Sl. No.	Year	Population	Male	Female
1.	2011 Orissa	13	6	7
2.	2001 Orissa	28	17	11
3.	1991 Orissa	275	172	103
4.	1981 Orissa	8	2	6
5.	1971 Orissa	39	23	16
6.	1961 Orissa	52 ⁸⁴⁹	21	31

Part-E: Chenchu population in Mysore & Karnataka

Sl. No.	Year	Population	Male	Female
1.	2011 Karnataka	15	6	9
2.	2001 Karnataka	954	465	489
3.	1991 Karnataka	470	245	225
4.	1981 Karnataka	276	150	126
5.	1971 Mysore	175	99	76
6.	1961 Mysore	205 ⁸⁵⁰	115	90

Part-F: Chenchu population in Central Province & Berar

Sl. No.	Year	Population	Male	Female
1.	1911 ⁸⁵¹	3	3	**

⁸⁴⁷ Elwin.D.H. (1942) Census of India, 1941, Madras, Vol.II, Tables, Govt. of India Press, Simla, P.50

⁸⁴⁸ Yeatts.M.W.M. (1932) Census of India, 1931, Madras, Vol.XIV, Part-II, Govt. Press, Madras, P.312

⁸⁴⁹ Census of India-1961, Vol.XII, Orissa, Part-V-A, Tables on Scheduled Castes and Scheduled Tribes, P.318

⁸⁵⁰ Balasubramanyam. K. (1966) Census of India-1961, Mysore, Vol.XI, Part-V-A, Special Tables on Scheduled Castes and Scheduled Tribes, P.293

UNIT-IV

DEMOGRAPHIC STUDY OF DASARIS

Part-A: Endogamous Division among the Dasaris

I.	(DASARI) ⁸⁵²	Population	Male	Female
1881	Shivites	3,004	1,499	1,505
	Vishnuvites	26,272	10,205	16,067
	Lingyats	1	**	1
	Others	3,497	1,759	1,738
II.	Sub-Castes	Total	17,053	17,671
1.	DASARI (Telugu) ⁸⁵³	16,099	7,870	8,229
2.	Apa Dasari ⁸⁵⁴	1	1	**
3.	Boya Dasari	112	57	55
4.	Bilya Dasari ⁸⁵⁵	1	1	**
5.	Dasari Balija ⁸⁵⁶	45	25	20
6.	Dasari Bestha ⁸⁵⁷	7	4	3
7.	Dasari Bhagavathulu ⁸⁵⁸	9	6	3
8.	Dasari Bogam ⁸⁵⁹	8	4	4
9.	Dasari Bona Bandlu ⁸⁶⁰	18	5	13
10.	Dasari Boya ⁸⁶¹	5	1	4
11.	Dasari Goda Kapu ⁸⁶²	13	11	2
12.	Dasari Golla ⁸⁶³	17	8	9

⁸⁵¹ Marten.J.T. (1912) Census of India, 1911, Central Province & Berar, Vol.X, Part-I, Supt. Of Govt. Printing, Calcutta, P.221

⁸⁵² Lewis McIver (1882) Imperial Census of 1881, Presidency of Madras, Vol.IV, Govt. Press, Madras, P.38

⁸⁵³ Ibid, P.234

⁸⁵⁴ Ibid, P.208

⁸⁵⁵ Ibid, P.220

⁸⁵⁶ Ibid, P.234

⁸⁵⁷ Ibid, P.234

⁸⁵⁸ Ibid, P.234

⁸⁵⁹ Ibid, P.234

⁸⁶⁰ Ibid, P.234

⁸⁶¹ Ibid, P.234

⁸⁶² Ibid, P.234

⁸⁶³ Ibid, P.234

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13.	Dasari Kammara ⁸⁶⁴	6	5	1
14.	Dasari Kapu ⁸⁶⁵	179	89	90
15.	Dasari Kapu Vellala ⁸⁶⁶	50	31	19
16.	Dasari Komati ⁸⁶⁷	1	1	**
17.	Dasari Kotta ⁸⁶⁸	57	29	28
18.	Dasari Kulam ⁸⁶⁹	8	7	1
19.	Dasari Madiga ⁸⁷⁰	62	36	26
20.	Dasari Mala ⁸⁷¹	107	57	50
21.	Dasari Padmasale ⁸⁷²	5	3	2
22.	Dasari Puja Golla ⁸⁷³	10	6	4
23.	Dasari Setti Balija ⁸⁷⁴	3	2	1
24.	Dasari Sudra ⁸⁷⁵	6	4	2
25.	Dasari Thelagalu ⁸⁷⁶	16	7	9
26.	Dasari Vella ⁸⁷⁷	80	34	46
27.	Dasavadu ⁸⁷⁸	149	103	46
28..	Kapu Dasari ⁸⁷⁹	9	4	5
29.	Kanthaka Dasari ⁸⁸⁰	5	4	1
30.	Narasimha Dasulu ⁸⁸¹	82	41	41
31.	Pusala Dasari ⁸⁸²	8	4	4
32.	Setti Dasari ⁸⁸³	20	5	15

⁸⁶⁴ Ibid, P.234

⁸⁶⁵ Ibid, P.234

⁸⁶⁶ Ibid, P.234

⁸⁶⁷ Ibid, P.234

⁸⁶⁸ Ibid, P.234

⁸⁶⁹ Ibid, P.234

⁸⁷⁰ Ibid, P.234

⁸⁷¹ Ibid, P.234

⁸⁷² Ibid, P.234

⁸⁷³ Ibid, P.234

⁸⁷⁴ Ibid, P.234

⁸⁷⁵ Ibid, P.234

⁸⁷⁶ Ibid, P.234

⁸⁷⁷ Ibid, P.234

⁸⁷⁸ Ibid, P.234

⁸⁷⁹ Ibid, P.258

⁸⁸⁰ Ibid, P.258

⁸⁸¹ Ibid, P.286

⁸⁸² Ibid, P.303

⁸⁸³ Ibid, P.157

Part-B: Dasari population in Hyderabad & Andhra Pradesh

Sl. No.	Year	Population	Male	Female
1.	2011 Dasari	***	***	***
	2011 Mala Dasari	6,740	3,843	2,897
	2011 Holeya Dasari	4,288	2,432	1,856
2.	2001 Dasari	***	***	***
	2001 Mala Dasari	15,861	7,812	8,049
	2001 Holeya Dasari	3,466	1,739	1,727
3.	1991 Dasari	***	***	***
	1991 Mala Dasari	22,266 ⁸⁸⁴	11,243	11,023
	1991 Holeya Dasari	1,662 ⁸⁸⁵	833	829
4.	1981 Dasari	***	***	***
	1981 Mala Dasari	18,416	9,179	9,237
	1981 Holeya Dasari	620	318	302
5.	1971 Dasari	***	***	***
	1971 Mala Dasari	4,722 ⁸⁸⁶	2,357	2,365
	1971 Holeya Dasari	231 ⁸⁸⁷	154	77
6.	1961 Dasari	7,647	3,932	3,715
	1961 Mala Dasari	7,493 ⁸⁸⁸	3,849	3,644
	1961 Holeya Dasari	154	83	71
7.	1951 Dasari	***	***	***
8.	1941 Dasari	***	***	***
9.	1931 Dasari	3,220 ⁸⁸⁹	1,693	1,527
10.	1921 Dasari	9,662 ⁸⁹⁰	5,655	4,007
11.	1911 Dasari	11,942 ⁸⁹¹	6,320	5,622

⁸⁸⁴ Banthia,J.K. (1993) Census of India, 1991, Andhra Pradesh, Series-2, Part-VIII(i), Special Tables on Scheduled Castes, Registrar General of India, Delhi, P.11

⁸⁸⁵ Ibid, P.10

⁸⁸⁶ Vendantam.T. (1972) Census of India, 1971, Andhra Pradesh, Series-2, Part-II-C, Special Tables on Scheduled Castes and Scheduled Tribes, Director of Census Operations, Delhi, P.144

⁸⁸⁷ Ibid, P.144

⁸⁸⁸ Chandrashekhar. (1964) Census of India, 1961, Andhra Pradesh, Vol.II, Part-V-A, P.60

⁸⁸⁹ Gulam Ahmed Khan (1933) Census of India, 1931, H.E.H. the Nizam's Dominions, Vol.XXIII, Part-II, Govt. Central Press, P.244

⁸⁹⁰ Mohamed Rahmatulla (1922) Census of India, 1921, Hyderabad State, Vol.XXI, Part-II, Govt. Central Press, P.98

12.	1901 Dasari 1901 China Dasari 1901 Madiga Dasari 1901 Mala Dasari	6,436⁸⁹² 50 ⁸⁹³ 12 ⁸⁹⁴ 177 ⁸⁹⁵	3,215 20 ** 163	3,221 30 12 12
13.	1891 Dasari	6,673 ⁸⁹⁶	3,301	3,372

Part-C: Dasari population in Madras & Tamil Nadu

Sl. No.	Year	Population	Male	Female
1.	1941	***	***	***
2.	1931	***	***	***
3.	1921 (Madras) Dasari	41,946 ⁸⁹⁷	17,611	24,335
4.	1911 (Madras) Dasari	33,483 ⁸⁹⁸	16,065	17,418
5.	1901 (Madras) Dasari	32,035 ⁸⁹⁹	15,249	16,786
6.	1891 (Madras) Dasari	31,658	15,313	16,345
	1891 Telugu Division	24,228 ⁹⁰⁰	11,683	12,545
	1891 Tamil Division	6,204 ⁹⁰¹	3,003	3,201
	1891 Canara Division	851 ⁹⁰²	451	400
7.	1881 (Madras) Dasari	25,282	17,053	8,229
8.	1871 (Madras) Dasari	**	**	**

⁸⁹¹ Mahomed Abdul Majid (1913) Census of India, 1911, Hyderabad, Vol.XIX, Part-I, P.141 & Part-II, P.129

⁸⁹² Mirza Mehdy Khan (1903) Census of India, 1901, Hyderabad, Vol.XXII, Part-I, H,H, The Nizam's Govt., Dn.P.259

⁸⁹³ Ibid.P.168

⁸⁹⁴ Ibid.P.170

⁸⁹⁵ Ibid.P.170

⁸⁹⁶ Mirza Mehdy Khan (1894) Census of India, 1891, H.E.H. the Nizam's Dominions, Vol. XXIII, Part-II, P.163

⁸⁹⁷ Boag.G.T. (1922) Census of India, 1921, Madras, Vol. XIII, Part-II, Govt. Press, Madras, P.111

⁸⁹⁸ Chartres Molony.J. (1912) Census of India, 1911, Madras, Vol.XII, Part-II, Govt. Press, Madras,P.112

⁸⁹⁹ Francis.W.(1902) Census of India, 1901, Madras, Vol.XV-A, Part-II, Govt. Press, Madras, P.156

⁹⁰⁰ Stuart.H.A. (1893) Census of India, 1891, Madras, Vol.XIV, Tables-I-XVII-C, Govt. Press, Madras, P.351

⁹⁰¹ Ibid, P.374

⁹⁰² Ibid, P.394

Part-D: Dasari population in Mysore & Karnataka

Sl. No.	Year	Population	Male	Female
1.	2011 Holaya Dasari	382	203	179
	2011 Mala Dasari	4,391	2,159	2,232
2.	2001 Holaya Dasari	1,077	528	548
	2001 Mala Dasari	3,921	1,967	1,954
3.	1991 Holaya Dasari	2,571 ⁹⁰³	1,291	1,280
	1991 Mala Dasari	4,287 ⁹⁰⁴	2,371	2,113
4.	1981 Holaya Dasari	2,872 ⁹⁰⁵	1,433	1,439
	1981 Mala Dasari	2,194 ⁹⁰⁶	1,086	1,108
5	1971 Holaya Dasari	3,823 ⁹⁰⁷	1,907	1,916
	1971 Mala Dasari	874 ⁹⁰⁸	454	420
6.	1961 Holaya Dasari	2,344 ⁹⁰⁹	1,268	1,076
	1961 Mala Dasari	722 ⁹¹⁰	318	404
7.	1951 (Dasari)	7,126 ⁹¹¹	**	**
8.	1941 (Dasari)	***	***	***
9.	1931 (Dasari)	***	***	***
10.	1921 (Dasari)	***	***	***
11.	1911 (Dasari)	4,565 ⁹¹²	2,313	2,252
12.	1901 (Dasari)	2,844 ⁹¹³	1,413	1,431
13.	1891 (Dasari)	1,168 ⁹¹⁴	576	592

⁹⁰³ Banthia.J.K., Census of India-1991, Series-11, Karnataka, Part-VIII (I), Special Tables for Scheduled Castes, P.278

⁹⁰⁴ Ibid, P.404

⁹⁰⁵ Das.B.K., Census of India-1981, Series-9, Karnataka, Part-IX (iii), Special Tables for Scheduled Castes, P.40

⁹⁰⁶ Ibid, P.56

⁹⁰⁷ Padmanabha.P, Census of India-1971, Series-14, Mysore, Part-IV-A, Special Tables for Scheduled Castes, P.32

⁹⁰⁸ Ibid, P.32

⁹⁰⁹ Balasubramanyam.K, Census of India-1961, Mysore, Vol.XI, Part-V-A, Special Tables for Scheduled Castes and Scheduled Tibes, P.275

⁹¹⁰ Ibid, P.275

⁹¹¹ Mallaradhy. J.B. (1954) Census of India, 1951, Mysore-9, Estimated Population by Caste, Govt. Press, Bangalore, P.9

⁹¹² Thyagaraja Aiyar. V. R. (1912) Census of India, 1911, Mysore, Vol.XXI, Part-I, Govt. Press, P.165

⁹¹³ Ananda Row.T. (1903) Census of India, 1901, Mysore, Vol.XXV-C, Part-IV Tables, Govt. Central Press, P.ii

⁹¹⁴ Narasimmiyengar.V.N. (1893) Census of India, 1891, Mysore, Vol.XXV, Part II, Govt. Central Press P.222

Part-E: Dasari population in Bombay & Maharashtra

Sl. No.	Year	Population	Male	Female
1.	2011 Holaya Dasari etc.	608	321	287
	2011 Mala Dasari	1,789	935	854
2.	2001 Holaya Dasari etc.	400	216	184
	2001 Mala Dasari	1,094	560	534
3.	1991 Holaya Dasari etc.	401 ⁹¹⁵	297	104
	1991 Mala Dasari	346 ⁹¹⁶	265	81
4.	1981 Holaya Dasari etc.	613 ⁹¹⁷	328	285
	1981 Mala Dasari	1,011 ⁹¹⁸	524	487
5	1971 Holaya Dasari etc.	296 ⁹¹⁹	135	161
	1971 Mala Dasari	49 ⁹²⁰	13	36
6.	1961 Holaya Dasari etc.	16 ⁹²¹	7	9
	1961 Mala Dasari	6	3	3
7.	1951 Holaya Dasari etc.	983 ⁹²²	*	**
	1951 Mala Dasari	***	***	***
8.	1941 (Dasari)	***	***	***
9.	1931 (Bambay) Dasari	***	***	***
	1931 Chena Dasaru	729 ⁹²³	***	***
10.	1921 (Bambay) (Dasari)	***	***	***
11.	1911 (Bambay) (Dasari)	***	***	***
12.	1901 (Bambay) (Dasari)	***	***	***
13.	1891 (Bambay) (Dasari)	***	***	***

⁹¹⁵ Banthia. J.K. Census of India, 1991, Maharashtra, Vol.II, Series-11, Part-VIII (I), Special Tables on Scheduled Castes, Govt. Central Press, P.159 & 161

⁹¹⁶ Ibid, P.157 & 159

⁹¹⁷ Mahana.P.P., Census of India, 1981, Maharashtra, Series-12, Part-IX (i), Special Tables for Scheduled Castes and Scheduled Tribes, Govt. Central Press, Bombay, P.16

⁹¹⁸ Ibid, P.32

⁹¹⁹ Chari.R.B., Census of India, 1971, Maharashtra, Series-11, Part-V-A, Special Tables on Scheduled Castes and Scheduled Tribes, Govt. Central Press, Bombay, P.20

⁹²⁰ Ibid, P.22

⁹²¹ Kulkarni.B.A., Census of India, 1961, Maharashtra, Vol.X, Part-V-A, Scheduled Castes and Scheduled Tribes, Govt. Central Press, Bombay, P.91

⁹²² Bowman.J.B., Census of India, 1951, Bombay-12, Estimated Population by Castes, Govt. Central Press, Bombay, P.3

⁹²³ Ibid, P.3

UNIT-V**DEMOGRAPHIC STUDY OF IRULAR****Part-A: Endogamous Division among the Irular**

I.	(Irular)⁹²⁴	Population	Male	Female
1881	Shivites	27931	14,075	13,856
	Vishnuvites	8871	4,466	4,405
	Lingayats	**	**	**
	Others	253	129	124
II	Sub-Groups	Total	18,670	18,385
1	Irula (Telugu) ⁹²⁵	9,302	4,698	4,604
2	Irula Balija ⁹²⁶	44	24	20
3	Irula Gavundla ⁹²⁷	8	4	4
4	Irula Kammara ⁹²⁸	20	7	13
5	Irula Kapu ⁹²⁹	27	13	14
6	Irula Mala ⁹³⁰	8	2	6
7	Irula Pujari ⁹³¹	103	51	52
8	Irula (Tamil) ⁹³²	24,832	12,514	12,318
9	Irula Jalali ⁹³³	16	7	9
10	Irula Kavundan	3	1	2
11.	Irula Kollan	3	2	1
12.	Irula Muganam	2	2	**
13.	Irula Padayachi	2,406	1,204	1,202
14.	Irulan Panikkan ⁹³⁴	5	1	4

⁹²⁴ Lewis McIver (1882) Imperial Census of 1881, Presidency of Madras, Vol.IV, Govt. Press, Madras, P.40

⁹²⁵ Ibid, P.248

⁹²⁶ Ibid, P.248

⁹²⁷ Ibid, P.248

⁹²⁸ Ibid, P.248

⁹²⁹ Ibid, P.248

⁹³⁰ Ibid, P.248

⁹³¹ Ibid, P.248

⁹³² Ibid, P.75

⁹³³ Ibid, P.75

⁹³⁴ Ibid, P.75

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15.	Irula Pusali ⁹³⁵	58	29	29
16.	Irula Setti ⁹³⁶	2	**	2
17.	Irula Vadugar ⁹³⁷	1	1	**
18.	Irula Vanian ⁹³⁸	1	**	1
19.	Irula Vettaikkaran	5	4	1
20.	Irula Villiyar Vedakar ⁹³⁹	3	2	1
21.	Irula Pandaram ⁹⁴⁰	3	1	2
22.	Kattu Irular ⁹⁴¹	6	4	2
23.	Kodi Irular ⁹⁴²	3	1	2
24.	Malai Irulan ⁹⁴³	28	9	19
25.	Muzhuvar Irular ⁹⁴⁴	1	1	**
26.	Pandaram Irula ⁹⁴⁵	1	**	1
27.	Vattalara Irulan ⁹⁴⁶	21	10	11
28.	Vellala Irulan ⁹⁴⁷	66	35	31
29.	Viratanai Irular ⁹⁴⁸	6	3	3
30.	Irula Kapu ⁹⁴⁹	9,302	4,698	4,604

Part-B: Irular population in Mysore & Karnataka

Sl. No.	Year	Population	Male	Female
1.	2011 Irular ⁹⁵⁰	703	360	343
	2011 Iruliga	10,259	5,267	4,992
2.	2001 Irular ⁹⁵¹	819	692	127
	2001 Iruliga	8,486	8,038	448

⁹³⁵ Ibid, P.75

⁹³⁶ Ibid, P.75

⁹³⁷ Ibid, P.75

⁹³⁸ Ibid, P.75

⁹³⁹ Ibid, P.75

⁹⁴⁰ Ibid, P.75

⁹⁴¹ Ibid, P.89

⁹⁴² Ibid, P.94

⁹⁴³ Ibid, P.109

⁹⁴⁴ Ibid, P.108

⁹⁴⁵ Ibid, P.132

⁹⁴⁶ Ibid, P.197

⁹⁴⁷ Ibid, P.198

⁹⁴⁸ Ibid, P.203

⁹⁴⁹ Ibid, P.248

⁹⁵⁰ ST-29-PCA-A11-APPENDIX.xlsx

⁹⁵¹ PC01_PCA_IND_ST_DH_29.pdf

3.	1991 Irular 1991 Iruliga	436 ⁹⁵² 6,843	244 3,621	212 3,222
4.	1981 Irular 1981 Iruliga	452 ⁹⁵³ 5,534	292 2,886	160 2,648
5.	1971 Iruliga	2,895 ⁹⁵⁴	1,554	1,341
6.	1961 Iruliga	2,233 ⁹⁵⁵	3,327	1,106
7.	1951 Iruliga	3,189	**	**
8.	1941	***	***	***
9.	1931	***	***	***
10.	1921	***	***	***
11.	1911 Iruliga	4,043 ⁹⁵⁶	**	**
12.	1901 Iraliga	8,338 ⁹⁵⁷	4,559	3,779
13.	1891 Iraliga	1,132 ⁹⁵⁸	581	551
14.	1881 Iraliga	3,602 ⁹⁵⁹	**	**
15.	1871 Iraliga	6,363 ⁹⁶⁰	3,306	3,057

Part-C: Irular population in Madras & Tamil Nadu

SL. No.	Year	Population	Male	Female
1.	2011 Tamil Nadu	1,89,661 ⁹⁶¹	94,521	95,140
2.	2001 Tamil Nadu	1,55,606 ⁹⁶²	77,942	77,664
3.	1991 Tamil Nadu	1,38,827 ⁹⁶³	70,585	68,242

⁹⁵² Census of India, 1991, Karnataka, Series-11, Part-II, Special Tables on Scheduled Tribes, Vol.I, P.9

⁹⁵³ Das.B.K. (1982) Census of India, 1981, Karnataka, Series-9, Part-IX (vi) Special Tables for Scheduled Tribes, P.32

⁹⁵⁴ Padmanabha.P. (1972) Census of India, 1971, Mysore, Series-14, Part-II-C (i), Social Cultural-Tables, P.320

⁹⁵⁵ Balasubramanyam. K. (1966) Census of India, Mysore, Vol. XI, Part-V-A, Special Tables on Scheduled Castes and Scheduled Tribes, P.92

⁹⁵⁶ Thyagaraja Aiyar. V.R. (1912) Census of India, 1911 Mysore, Vol.XXI, Part-II, Govt. Press,Bangalore, P.74

⁹⁵⁷ Row. T. Ananda (1903) Census of India, 1901, Mysore, Vol.XXIV-C, Part-1, P.143

⁹⁵⁸ Narasimmiyenagar. V. N. (1892) Census of India, 1891, Mysore, Vol. XXV, Imperial Tables, P.222 & 93

⁹⁵⁹ Lewis Rice (1884) Report on the Mysore Census of 1881, Govt. Press, P.70

⁹⁶⁰ Major.A.W.C.Lindsay (1874) A Report on the Mysore General Census of 1871, Govt. Press, Bangalore, P.99

⁹⁶¹ ST-33-PCA-A11-APPENDIX.xlsx

⁹⁶² PC01_PCA_IND_ST_DH_33.pdf

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4.	1981 Tamil Nadu Rural Urban	85,348 46,273 ⁹⁶⁴ 5,502	51,528 46,273 5,255	33,820 30,691 3,129
5.	1971 Tamil Nadu	89,025 ⁹⁶⁵	45,902	43,123
6.	1961 Tamil Nadu	5,811 ⁹⁶⁶	3,031	2,780
7.	1951 Tamil Nadu	***	***	***
8.	1941 Madras 1941 Nilagiris 1941 Malabar	4,316 1,816 2,500	2,662 1,418 1,244	1,654 398 1,256
9.	1931 Madras	***	***	***
10.	1921 Madras	99,874 ⁹⁶⁷	51,209	48,665
11.	1911 Madras 1911 Hindu 1911 Animist	1,00,659 ⁹⁶⁸ 95,278 5,382	50,095 47,349 2,746	50,564 47,929 2,636
12.	1901 Madras 1901 Hindu 1901 Animist	86,087 ⁹⁶⁹ 85,860 231	43,408 43,283 125	42,679 42,577 102
13.	1891 Madras	57,338 ⁹⁷⁰	29,027	28,311
14.	1881 Madras	256 ⁹⁷¹	120	136
15.	1871 Madras	61,623 ⁹⁷²	**	**
16.	1861 Madras	19,891	**	**

⁹⁶³ Census of India, 1991, Tamil Nadu, Series-23, Part-VIII (ii), Special Tables on Scheduled Tribes, P.6

⁹⁶⁴ Muthuswami.A.P. (1981) Census of India, 1981, Tamil Nadu, Series-20, Part-IX, Special Tables for Scheduled Tribes,P.8

⁹⁶⁵ Chockalingam. K. (1977) Census of India, 1971, Tamil Nadu, Series-19, Part-V-A, Special Tables on Scheduled Castes and Scheduled Tribes, P.254

⁹⁶⁶ Nambiar.P.K. (1965) Census of India, 1961, Madras, Vol.IX, Part-V-A (ii), Scheduled Castes and Scheduled Tribes, P.30

⁹⁶⁷ Boag.G.T. (1922) Census of India, 1921, Madras, Vol.XIII, Part-II, Govt. Press, Madras,P.119

⁹⁶⁸ Gait. E. A. (1913) Census of India, 1911, India, Vol. I, Part-II, Govt. Printing, Calcutta, P.8

⁹⁶⁹ Franchis. W. (1902) Census of India, 1901, Madras, Vol. XV-A, Part-II, Govt. Press, Madras, P.158

⁹⁷⁰ Lewis McIver (1882) Imperial Census of 1881, Presidency of Madras,Vol.IV, Govt. Press, Madras,P.310

⁹⁷¹ Ibid, P.216

⁹⁷² Cornish.W.R. (1874) Census of Madras Presidency, 1871, Vol.II, Govt. Gazette Press, Madras, P.83

UNIT-VI

THE JANGAMS

The name Jangam is not a single caste name, there are numerous castes in the name of Jangam and they are not endogamous groups, but they are heterogeneous people, Brahmins were recruited from various castes and tribes in to Vira-Saivism, they became Jangam with single identity later they sub-divided into various castes of Jangams. The Jangam castes enumerated and recorded in 1871 to 1891 from the Census of Madras presidency, Bombay presidency, Mysore province and Deccan as follows.

Unit-(A): Jangams in Madras (1881)

Sl. No.	Caste Name	Place	Sex	Sex	Total
I	Tamil Jangams in Madras Presidency	Madras Presidency	Male	Female	Total
1	Jangam ⁹⁷³	Tamil Caste	4,071	4,232	4,303
2	Jangama Baliga ⁹⁷⁴	Tamil Nadu	1	**	1
3	Jangama Gurukkal ⁹⁷⁵	Tamil Nadu	2	**	2
4	Jangama Jadar ⁹⁷⁶	Tamil Nadu	6	7	13
5	Jangama Lingadhari ⁹⁷⁷	Tamil Nadu	167	165	332
6	Jangama Linga Setti ⁹⁷⁸	Tamil Nadu	1	4	5
7	Jangam Pandaram ⁹⁷⁹	Tamil Nadu	73	61	134
8	Jangama Sanniyasi ⁹⁸⁰	Tamil Nadu	6	2	8

⁹⁷³ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.77

⁹⁷⁴ Ibid, P.77

⁹⁷⁵ Ibid, P.77

⁹⁷⁶ Ibid, P.77

⁹⁷⁷ Ibid, P.77

⁹⁷⁸ Ibid, P.77

⁹⁷⁹ Ibid, P.77

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9	Jangama Setti ⁹⁸¹	Tamil Nadu	283	300	583
10	Jangama Suthi ⁹⁸²	Tamil Nadu	6	2	8
11	Jangam Thevar ⁹⁸³	Tamil Nadu	6	4	10
12	Jangama Virasivam ⁹⁸⁴	Tamil Nadu	3	7	10
13	Jangama Maratti ⁹⁸⁵	Tamil Nadu	22	23	45
14	Jangama Vadugan ⁹⁸⁶	Tamil Nadu	1	1	2
15	Jogi Jangamandi ⁹⁸⁷	Tamil Nadu	2	2	4
16	Lingadhari Jangam ⁹⁸⁸	Tamil Nadu	13	11	24
17	Lingam Jangamandi ⁹⁸⁹	Tamil Nadu	39	56	92
18	Pandaram Jangam ⁹⁹⁰	Tamil Nadu	4	3	7
19	Pandaram Jangamandi ⁹⁹¹	Tamil Nadu	3	3	6
20	Ponganattu Jangam ⁹⁹²	Tamil Nadu	9	**	9
21	Sentha Jangamar ⁹⁹³	Tamil Nadu	7	19	26
22	Setti Jangam ⁹⁹⁴	Tamil Nadu	**	1	1
23	Sudra Jangama ⁹⁹⁵	Tamil Nadu	19	19	38

⁹⁸⁰ Ibid, P.77

⁹⁸¹ Ibid, P.77

⁹⁸² Ibid, P.77

⁹⁸³ Ibid, P.77

⁹⁸⁴ Ibid, P.77

⁹⁸⁵ Ibid, P.77

⁹⁸⁶ Ibid, P.77

⁹⁸⁷ Ibid, P.78

⁹⁸⁸ Ibid, P.106

⁹⁸⁹ Ibid, P.106

⁹⁹⁰ Ibid, P.131

⁹⁹¹ Ibid, P.131

⁹⁹² Ibid, P.143

⁹⁹³ Ibid, P.156

⁹⁹⁴ Ibid, P.157

24	Thevanga Jangaman ⁹⁹⁶	Tamil Nadu	8	11	19
25	Vaduga Jangam ⁹⁹⁷	Tamil Nadu	6	4	10
26	Vaisia Jangam ⁹⁹⁸	Tamil Nadu	5	3	8
27	Vellala Jangamandi Pandaram ⁹⁹⁹	Tamil Nadu	2	**	2
II	Telugu Jangams in Madras Presidency	Madras Presidency	Male	Female	Total
28	Aya Kuru Jangam ¹⁰⁰⁰	Sarkar/Ceded	3	5	8
29	Ayyanavaru Jangam	Sarkar/Ceded	4	**	4
30	Baddarlu Jangam ¹⁰⁰¹	Sarkar/Ceded	2	2	4
31	Baiduru Jangam ¹⁰⁰²	Sarkar/Ceded	2	**	2
32	Balija Jangam ¹⁰⁰³	Sarkar/Ceded	11	21	32
33	Bengali Jangam ¹⁰⁰⁴	Sarkar/Ceded	1	2	3
34	Bestha Jangam ¹⁰⁰⁵	Sarkar/Ceded	1	**	1
35	Bodlu Jangam ¹⁰⁰⁶	Sarkar/Ceded	1	**	1
36	Bogam Jangam ¹⁰⁰⁷	Sarkar/Ceded	1	**	1
37	Bogavadi Jangam ¹⁰⁰⁸	Sarkar/Ceded	8	10	18

⁹⁹⁵ Ibid, P.165

⁹⁹⁶ Ibid, P.178

⁹⁹⁷ Ibid, P.188

⁹⁹⁸ Ibid, P.190

⁹⁹⁹ Ibid, P.198

¹⁰⁰⁰ Ibid, P.211

¹⁰⁰¹ Ibid, P.213

¹⁰⁰² Ibid, P.213

¹⁰⁰³ Ibid, P.214

¹⁰⁰⁴ Ibid, P.218

¹⁰⁰⁵ Ibid, P.219

¹⁰⁰⁶ Ibid, P.221

¹⁰⁰⁷ Ibid, P.221

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38	Budaga Jangam ¹⁰⁰⁹	Sarkar/Ceded	2	2	4
39	Buddi Jangam ¹⁰¹⁰	Sarkar/Ceded	2	**	2
40	Budiga Jangam ¹⁰¹¹	Sarkar/Ceded	1	4	5
41	Buja Jangam ¹⁰¹²	Sarkar/Ceded	1	**	1
42	Chillara Jangam ¹⁰¹³	Sarkar/Ceded	106	68	174
43	Chimpigaru Jangam ¹⁰¹⁴	Sarkar/Ceded	5	7	12
44	Chutta Jaripara Jangamthu ¹⁰¹⁵	Sarkar/Ceded	3	4	7
45	Dakkula Jangam ¹⁰¹⁶	Sarkar/Ceded	3	2	5
46	Dolu Jangam ¹⁰¹⁷	Sarkar/Ceded	2	3	5
47	Dumbam Jangam ¹⁰¹⁸	Sarkar/Ceded	19	19	38
48	Galapundi Jangam ¹⁰¹⁹	Sarkar/Ceded	19	7	26
49	Ganayati Jangam ¹⁰²⁰	Sarkar/Ceded	90	91	182
50	Ganta Jangam ¹⁰²¹	Sarkar/Ceded	18	16	34
51	Godligolu Jangam ¹⁰²²	Sarkar/Ceded	5	**	5
52	Gosayithi Jangam ¹⁰²³	Sarkar/Ceded	11	10	21

1008 Ibid, P.221

1009 Ibid, P.225

1010 Ibid, P.225

1011 Ibid, P.225

1012 Ibid, P.225

1013 Ibid, P.230

1014 Ibid, P.230

1015 Ibid, P.232

1016 Ibid, P.233

1017 Ibid, P.236

1018 Ibid, P.237

1019 Ibid, P.238

1020 Ibid, P.239

1021 Ibid, P.240

1022 Ibid, P.241

53	Gunta Jangam ¹⁰²⁴	Sarkar/Ceded	2	6	8
54	Gunupudi Jangam ¹⁰²⁵	Sarkar/Ceded	80	88	168
53	Halyanowru Jangam ¹⁰²⁶	Sarkar/Ceded	6	1	7
54	Idiga Jangam ¹⁰²⁷	Sarkar/Ceded	**	1	1
55	Jandra Jangam ¹⁰²⁸	Sarkar/Ceded	3	3	6
56	Jangama Kalinga ¹⁰²⁹	Sarkar/Ceded	61	51	112
57	Jangam Bairagi ¹⁰³⁰	Sarkar/Ceded	**	3	3
58	Jangam Balija ¹⁰³¹	Sarkar/Ceded	56	62	118
59	Jangam Balija Lingadari ¹⁰³²	Sarkar/Ceded	5	1	6
60	Jangam Bommalata ¹⁰³³	Sarkar/Ceded	29	28	57
61	Jangam Devara ¹⁰³⁴	sarkar/Ceded	38	39	77
62	Jangam Dravidi ¹⁰³⁵	Sarkar/Ceded	8	13	21
63	Jangam Gerikai	Sarkar/Ceded	5	6	11
64	Jangam Kapu Vellala	Sarkar/Ceded	**	1	1
65	Jangam Pakanati Kapu	Sarkar/Ceded	1	**	1
66	Jangam Panchama	Sarkar/Ceded	3	4	7
67	Jangam Sivachara Kulam	Sarkar/Ceded	5	4	9

¹⁰²³ Ibid, P.243

¹⁰²⁴ Ibid, P.245

¹⁰²⁵ Ibid, P.245

¹⁰²⁶ Ibid, P.246

¹⁰²⁷ Ibid, P.247

¹⁰²⁸ Ibid, P.249

¹⁰²⁹ Ibid, P.249

¹⁰³⁰ Ibid, P.249

¹⁰³¹ Ibid, P.250

¹⁰³² Ibid, P.250

¹⁰³³ Ibid, P.250

¹⁰³⁴ Ibid, P.250

¹⁰³⁵ Ibid, P.250

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68	Jangam Sudra	Sarkar/Ceded	46	45	91
69	Jangam Thandri Brahmana Thalliki Puttinavadu ¹⁰³⁶	Sarkar/Ceded	1	1	2
70	Jangam Vellala Kapu ¹⁰³⁷	Sarkar/Ceded	54	54	108
71	Jalagala Jangam ¹⁰³⁸	Sarkar/Ceded	1	1	2
72	Kachugthi Jangam ¹⁰³⁹	Sarkar/Ceded	2	4	6
73	Kaikala Jangam ¹⁰⁴⁰	Sarkar/Ceded	4	6	10
74	Kamsala Jangam ¹⁰⁴¹	Sarkar/Ceded	11	10	21
75	Kanchari Jangam Lingadhari ¹⁰⁴²	Sarkar/Ceded	1	**	1
76	Kannada Jangam ¹⁰⁴³	Sarkar/Ceded	142	144	286
77	Kapu Jangam ¹⁰⁴⁴	Sarkar/Ceded	35	26	61
78	Kodathandi Jangam ¹⁰⁴⁵	Sarkar/Ceded	2	1	3
79	Komati Jangam ¹⁰⁴⁶	Sarkar/Ceded	3	2	5
80	Kula Banda Jangam ¹⁰⁴⁷	Sarkar/Ceded	2	2	4
81	Kuraba Jangam ¹⁰⁴⁸	Sarkar/Ceded	15	9	24
82	Kurula Jangam ¹⁰⁴⁹	Sarkar/Ceded	8	9	17

¹⁰³⁶ Ibid, P.250

¹⁰³⁷ Ibid, P.250

¹⁰³⁸ Ibid, P.251

¹⁰³⁹ Ibid, P.252

¹⁰⁴⁰ Ibid, P.253

¹⁰⁴¹ Ibid, P.255

¹⁰⁴² Ibid, P.256

¹⁰⁴³ Ibid, P.257

¹⁰⁴⁴ Ibid, P.258

¹⁰⁴⁵ Ibid, P.264

¹⁰⁴⁶ Ibid, P.265

¹⁰⁴⁷ Ibid, P.269

¹⁰⁴⁸ Ibid, P.271

¹⁰⁴⁹ Ibid, P.272

83	Kutla Bedhalu Jangam ¹⁰⁵⁰	Sarkar/Ceded	1	1	2
84	Kutta Jangalu ¹⁰⁵¹	Sarkar/Ceded	**	2	2
85	Linga Jangam ¹⁰⁵²	Sarkar/Ceded	19	15	34
86	Lingayat Badrari Jangam ¹⁰⁵³	Sarkar/Ceded	419	423	842
87	Madiga Jangam ¹⁰⁵⁴	Sarkar/Ceded	1	**	1
88	Maheswara Jangam ¹⁰⁵⁵	Sarkar/Ceded	2	3	5
89	Mahrati Jangalu ¹⁰⁵⁶	Sarkar/Ceded	10	9	19
90	Mailari Jangalu ¹⁰⁵⁷	Sarkar/Ceded	4	**	4
91	Mala Jangam ¹⁰⁵⁸	Sarkar/Ceded	8	8	16
92	Mallikarjuna Jangalu ¹⁰⁵⁹	Sarkar/Ceded	3	3	6
93	Manchi Jangalu ¹⁰⁶⁰	Sarkar/Ceded	**	1	1
94	Mandavani Jangam ¹⁰⁶¹	Sarkar/Ceded	6	5	11
95	Mandula Jangalu ¹⁰⁶²	Sarkar/Ceded	6	3	9
96	Mangala Jangalu ¹⁰⁶³	Sarkar/Ceded	4	11	15
97	Maraka Jangalu	Sarkar/Ceded	20	20	40
98	Maram Jangam	Sarkar/Ceded	3	6	9

¹⁰⁵⁰ Ibid, P.272¹⁰⁵¹ Ibid, P.272¹⁰⁵² Ibid, P.273¹⁰⁵³ Ibid, P.273¹⁰⁵⁴ Ibid, P.274¹⁰⁵⁵ Ibid, P.275¹⁰⁵⁶ Ibid, P.275¹⁰⁵⁷ Ibid, P.276¹⁰⁵⁸ Ibid, P.276¹⁰⁵⁹ Ibid, P.277¹⁰⁶⁰ Ibid, P.278¹⁰⁶¹ Ibid, P.278¹⁰⁶² Ibid, P.278¹⁰⁶³ Ibid, P.278

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99	Marthul Jangalu	Sarkar/Ceded	6	5	11
100	Maru Jangalu	Sarkar/Ceded	2	1	3
101	Matam Jangam ¹⁰⁶⁴	Sarkar/Ceded	24	12	36
102	Matapathi Jangam ¹⁰⁶⁵	Sarkar/Ceded	8	5	13
103	Matha Jangalu ¹⁰⁶⁶	Sarkar/Ceded	7	12	19
104	Mattu Jangalu ¹⁰⁶⁷	Sarkar/Ceded	25	25	50
105	Meluva Jangam ¹⁰⁶⁸	Sarkar/Ceded	2	3	5
106	Mendulu Suddha Jangam ¹⁰⁶⁹	Sarkar/Ceded	4	1	5
107	Metti Jangalu ¹⁰⁷⁰	Sarkar/Ceded	3	1	4
108	Molaka Jangam ¹⁰⁷¹	Sarkar/Ceded	324	322	646
109	Mudda Jangam ¹⁰⁷²	Sarkar/Ceded	6	11	17
110	Muta Jangalu ¹⁰⁷³	Sarkar/Ceded	15	21	36
111	Nulivi Jangalu ¹⁰⁷⁴	Sarkar/Ceded	2	2	4
112	Nuru Jangam ¹⁰⁷⁵	Sarkar/Ceded	**	1	1
113	Oddar Jangam ¹⁰⁷⁶	Sarkar/Ceded	8	7	15
114	Oliga Jangam ¹⁰⁷⁷	Sarkar/Ceded	6	1	7
115	Paidi Jangam ¹⁰⁷⁸	Sarkar/Ceded	**	2	2
116	Pakanati Jangalu ¹⁰⁷⁹	Sarkar/Ceded	106	54	160
117	Pakanati Telugu Jangalu ¹⁰⁸⁰	Sarkar/Ceded	7	3	10

¹⁰⁶⁴ Ibid, P.279

¹⁰⁶⁵ Ibid, P.279

¹⁰⁶⁶ Ibid, P.280

¹⁰⁶⁷ Ibid, P.280

¹⁰⁶⁸ Ibid, P.280

¹⁰⁶⁹ Ibid, P.280

¹⁰⁷⁰ Ibid, P.280

¹⁰⁷¹ Ibid, P.281

¹⁰⁷² Ibid, P.282

¹⁰⁷³ Ibid, P.283

¹⁰⁷⁴ Ibid, P.288

¹⁰⁷⁵ Ibid, P.289

¹⁰⁷⁶ Ibid, P.289

¹⁰⁷⁷ Ibid, P.291

¹⁰⁷⁸ Ibid, P.293

¹⁰⁷⁹ Ibid, P.293

¹⁰⁸⁰ Ibid, P.293

118	Palle Jangam¹⁰⁸¹	Sarkar/Ceded	1	1	2
119	Pancha Banija Jangam ¹⁰⁸²	Sarkar/Ceded	6	4	10
120	Pancha Jangam ¹⁰⁸³	Sarkar/Ceded	94	90	184
121	Panchama Jangam ¹⁰⁸⁴	Sarkar/Ceded	14	10	24
122	Panta Jangam ¹⁰⁸⁵	Sarkar/Ceded	6	6	12
123	Pujari Jangalu ¹⁰⁸⁶	Sarkar/Ceded	10	5	15
124	Rasu Jangalu ¹⁰⁸⁷	Sarkar/Ceded	14	11	25
125	Sadaru Jangam¹⁰⁸⁸	Sarkar/Ceded	186	171	357
126	Sani Jangam ¹⁰⁸⁹	Sarkar/Ceded	10	20	30
127	Santha Jangalu ¹⁰⁹⁰	Sarkar/Ceded	2	**	2
128	Sanupathi Jangalu ¹⁰⁹¹	Sarkar/Ceded	4	3	7
129	Sarada Jangalu¹⁰⁹²	Sarkar/Ceded	13	20	33
130	Seru Jangam ¹⁰⁹³	Sarkar/Ceded	6	4	10
131	Siradanam Jangam ¹⁰⁹⁴	Sarkar/Ceded	3	2	5
132	Sira Vara Jangam ¹⁰⁹⁵	Sarkar/Ceded	**	1	1
133	Siri Jangam ¹⁰⁹⁶	Sarkar/Ceded	5	6	11
134	Siva Budi Jangalu¹⁰⁹⁷	Sarkar/Ceded	2	1	3

¹⁰⁸¹ Ibid, P.294

¹⁰⁸² Ibid, P.295

¹⁰⁸³ Ibid, P.295

¹⁰⁸⁴ Ibid, P.296

¹⁰⁸⁵ Ibid, P.297

¹⁰⁸⁶ Ibid, P.303

¹⁰⁸⁷ Ibid, P.305

¹⁰⁸⁸ Ibid, P.307

¹⁰⁸⁹ Ibid, P.309

¹⁰⁹⁰ Ibid, P.309

¹⁰⁹¹ Ibid, P.309

¹⁰⁹² Ibid, P.310

¹⁰⁹³ Ibid, P.311

¹⁰⁹⁴ Ibid, P.312

¹⁰⁹⁵ Ibid, P.312

¹⁰⁹⁶ Ibid, P.312

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135	Siva Chara Jangalu ¹⁰⁹⁸	Sarkar/Ceded	38	45	83
136	Sthalapathi Jangam ¹⁰⁹⁹	Sarkar/Ceded	12	14	26
137	Sthavara Jangalu ¹¹⁰⁰	Sarkar/Ceded	31	31	62
138	Sudra Jangalu ¹¹⁰¹	Sarkar/Ceded	228	206	434
139	Surabhi Jangam ¹¹⁰²	Sarkar/Ceded	34	31	65
140	Suram Jangam ¹¹⁰³	Sarkar/Ceded	**	2	2
141	Surangam Jangam ¹¹⁰⁴	Sarkar/Ceded	4	6	10
142	Thargu Jangam ¹¹⁰⁵	Sarkar/Ceded	1	1	2
143	Thelugu Jangalu ¹¹⁰⁶	Sarkar/Ceded	41	40	81
144	Thelugu Mirivattu Jangam ¹¹⁰⁷	Sarkar/Ceded	24	32	56
145	Thelugu Nari Kattu Jangam ¹¹⁰⁸	Sarkar/Ceded	3	4	7
146	Vadada Jangam ¹¹⁰⁹	Sarkar/Ceded	27	25	52
147	Vairajam Jangam ¹¹¹⁰	Sarkar/Ceded	1	**	1
148	Velama Jangam ¹¹¹¹	Sarkar/Ceded	7	9	16
149	Velnati Jangam ¹¹¹²	Sarkar/Ceded	1	**	1

¹⁰⁹⁷ Ibid, P.312

¹⁰⁹⁸ Ibid, P.312

¹⁰⁹⁹ Ibid, P.314

¹¹⁰⁰ Ibid, P.314

¹¹⁰¹ Ibid, P.315

¹¹⁰² Ibid, P.319

¹¹⁰³ Ibid, P.319

¹¹⁰⁴ Ibid, P.319

¹¹⁰⁵ Ibid, P.321

¹¹⁰⁶ Ibid, P.323

¹¹⁰⁷ Ibid, P.323

¹¹⁰⁸ Ibid, P.323

¹¹⁰⁹ Ibid, P.328

¹¹¹⁰ Ibid, P.329

¹¹¹¹ Ibid, P.332

150	Vira Mushti Jangalu ¹¹¹³	Sarkar/Ceded	44	39	83
III	Canarese Jangams in Madras Presidency.	Karnataka	Male	Female	Total
151	Jangam ¹¹¹⁴	Province	194	146	340
152	Renuka Jangam ¹¹¹⁵	Coorg	***	**	***
153	Renadu Jangam ¹¹¹⁶	Coorg	***	**	***

Unit-(A): Jangams in Hyderabad (1891)

IV	Jangam Castes	Deccan	Male	Female	Total
1	Jangam ¹¹¹⁷	Deccan	52,684	52,688	1,05,372
2	Balija Jangam ¹¹¹⁸	Deccan	***	***	***
3	Bogam Jangam ¹¹¹⁹	Deccan	***	***	***
4	Budgi Jangam	Hyderabad	3 ¹¹²⁰	3	**
5	Darzi Jangam ¹¹²¹	Deccan	***	***	***
6	Dher Jangam ¹¹²²	Deccan	***	***	***
7	Gandaria/Gandla Jangam ¹¹²³	Deccan	***	***	***
8	Jangam Abidar ¹¹²⁴	Deccan	***	***	***
9	Jangam Achariapatha	Deccan	***	***	***
10	Jangam Aigodu	Deccan	***	***	***

¹¹¹² Ibid, P.333

¹¹¹³ Ibid, P.335

¹¹¹⁴ Ibid, P.368

¹¹¹⁵ Lewis Rice (1877) Mysore and Coorg a Gazetteer complied for the Govt. of India, Vol.I, Govt. Press, Bangalore, P.343

¹¹¹⁶ Ibid, P.343

¹¹¹⁷ Mirza Mehdy Khan (1894) Census of India,1891, HE.H the Nizam's Dominions, Vol.XXIII, Part-II, Steam Press, Bombay, P.163

¹¹¹⁸ Ibid, P.iii

¹¹¹⁹ Ibid, P.v

¹¹²⁰ Mirza Mehdy Khan (1903) Census of India, 1901, Hyderabad, Vol. XXII, Part-II, Govt. Press, P.168, P.168

¹¹²¹ Mirza Mehdy Khan (1894) Census of India,1891, HE.H the Nizam's Dominions, Vol.XXIII, Part-II, Steam Press, Bombay, P.ix

¹¹²² Ibid, P.xii

¹¹²³ Ibid, P.xv

¹¹²⁴ Ibid, P.xxv

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11	Jangam Apaiwar	Deccan	***	***	***
12	Jangam Balija	Deccan	***	***	***
13	Jangam Balijar	Deccan	***	***	***
14	Jangam Banya	Deccan	***	***	***
15	Jangam Basara	Deccan	***	***	***
16	Jangam Boda	Deccan	***	***	***
17	Jangam Budigai	Deccan	***	***	***
18	Jangam Damgari	Deccan	***	***	***
19	Jangam Desanti	Deccan	***	***	***
20	Jangam Deva	Deccan	***	***	***
21	Jangam Devangulu	Deccan	***	***	***
22	Jangam Dkshabaliki	Deccan	***	***	***
23	Jangam Dishahotai	Deccan	***	***	***
24	Jangam Gnana Jungam	Deccan	***	***	***
25	Jangam Gruhasthulu	Deccan	***	***	***
26	Jangam gudisa	Deccan	***	***	***
27	Jangam Hulkani	Deccan	***	***	***
28	Jangam Iswara	Deccan	***	***	***
29	Jangam Jodunalingi	Deccan	***	***	***
30	Jangam Jakari	Deccan	***	***	***
31	Jangam Jangamagruhasthulu	Deccan	***	***	***
32	Jangam Jangam	Deccan	***	***	***
33	Jangam Jurli ¹¹²⁵	Deccan	***	***	***
34	Jangam Khalgari	Deccan	***	***	***
35	Jangam Kharja	Deccan	***	***	***
36	Jangam Langadi Ayalu	Deccan	***	***	***
37	Jangam Lingajee Iyalu	Deccan	***	***	***
38	Jangam Lingam	Deccan	***	***	***
39	Jangam Lingavantulu	Deccan	***	***	***
40	Jangam Lingayet	Deccan	***	***	***

¹¹²⁵ Ibid, P.xxv

41	Jangam Madhuwata	Deccan	***	***	***
42	Jangam Madugari	Deccan	***	***	***
43	Jangam Madurey	Deccan	***	***	***
44	Jangam Mahesarulu	Deccan	***	***	***
45	Jangam Malachi	Deccan	***	***	***
46	Jangam Mathastulu	Deccan	***	***	***
47	Jangam Mala Jangam	Deccan	***	***	***
48	Jangam Malibaji	Deccan	***	***	***
49	Jangam Malivalbhakt	Deccan	***	***	***
50	Jangam Malpathi	Deccan	***	***	***
51	Jangam Maratha	Deccan	***	***	***
52	Jangam Matapathi	Deccan	***	***	***
53	Jangam Matavanmala	Deccan	***	***	***
54	Jangam Matamaiya	Deccan	***	***	***
55	Jangam Matta Jungam	Deccan	1,648 ¹¹²⁶	7,840	8,312
56	Jangam Magisari	Deccan	***	***	***
57	Jangam Mrigendra	Deccan	***	***	***
58	Jangam Mudugari	Deccan	***	***	***
59	Jangam Muthanakadi	Deccan	***	***	***
60	Jangam Namadhari	Deccan	***	***	***
61	Jangam Namachagi	Deccan	***	***	***
62	Jangam Padadabaji	Deccan	***	***	***
63	Jangam Padadi	Deccan	***	***	***
64	Jangam Padavadabaji	Deccan	***	***	***
65	Jangam Parika	Deccan	***	***	***
66	Jangam Patki	Deccan	***	***	***
67	Jangam Phadal	Deccan	***	***	***
68	Jangam Rambagi	Deccan	***	***	***
69	Jangam Rasavaru	Deccan	***	***	***
70	Jangam Rasut	Deccan	***	***	***

¹¹²⁶ Ibid, P.169

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71	Jangam Reddi	Deccan	***	***	***
72	Jangam Rudra	Deccan	***	***	***
73	Jangam Sanadoom	Deccan	***	***	***
74	Jangam Salai	Deccan	***	***	***
75	Jangam Sangeth	Deccan	***	***	***
76	Jangam Sankaraprai	Deccan	***	***	***
77	Jangam Sankarupadai	Deccan	***	***	***
78	Jangam Sangaduval	Deccan	***	***	***
79	Jangam Seelavantulu	Deccan	***	***	***
80	Jangam Singadarwad	Deccan	***	***	***
81	Jangam Singadoolam	Deccan	***	***	***
82	Jangam Sistri	Deccan	***	***	***
83	Jangam Siryangam	Deccan	***	***	***
84	Jangam Sivabakht	Deccan	***	***	***
85	Jangam Sivajangam	Deccan	***	***	***
86	Jangam Sivamath	Deccan	***	***	***
87	Jangam Srijangam	Deccan	***	***	***
88	Jangam Sthalamu	Deccan	***	***	***
89	Jangam Sthavara	Deccan	***	***	***
90	Jangam Sukapathrsi	Deccan	***	***	***
91	Jangam Sungadoom	Deccan	***	***	***
92	Jangam Surabhi	Deccan	***	***	***
93	Jangam Surali	Deccan	***	***	***
94	Jangam Surigivatu	Deccan	***	***	***
95	Jangam Surthi	Deccan	***	***	***
96	Jangam Survi	Deccan	***	***	***
97	Jangam Talunga	Deccan	***	***	***
98	Jangam Urijangam	Deccan	***	***	***
99	Jangam Vduvaliki	Deccan	***	***	***
100	Jangam Vaishnava	Deccan	***	***	***
101	Jangam Vibhutidar	Deccan	***	***	***
102	Jangam Virabhadra	Deccan	***	***	***

103	Jangam Virasaivam ¹¹²⁷	Deccan	***	***	***
104	Lingayet Jangam ¹¹²⁸	Deccan	***	***	***
105	Madiga Jangam ¹¹²⁹	Hyderabad	1	**	1
106	Mala Jangam ¹¹³⁰	Deccan	914 ¹¹³¹	62	832
107	Mang Jangam ¹¹³²	Deccan	***	***	***
108	Pardesi Jangam ¹¹³³	Deccan	***	***	***
109	Telugu Jangam ¹¹³⁴	Deccan	***	***	***
110	Wani Jangam ¹¹³⁵ Vani Jangam	Deccan Hyderabad	3,014 ¹¹³⁶	1,553	1,481

Unit-(C): Jangams in Bombay (1891)

IV.	Jangam Castes Names Bombay Presidency	Bombay	Male	Female	Total
1.	Jangam ¹¹³⁷	Bombay	13,331	6,633	6,407

Part-A: Jangam population in Telangana & Andhra Pradesh

Year	State	Caste	Total	Male	Female
2011	Andhra Pradesh	Beda(Budga) Jangam	1,11,710	56,290	55,420
		Mala Jangam	3,484	1,677	1,807

¹¹²⁷ Ibid, P.xxvi

¹¹²⁸ Ibid, P.xlii

¹¹²⁹ Mirza Mehdy Khan (1903) Census of India,1901, Hyderabad, Vol. XXII, Part-II, Govt. Press, P.170

¹¹³⁰ Mirza Mehdy Khan (1894) Census of India,1891, HE.H the Nizam's Dominions, Vol.XXIII, Part-II, Steam Press, Bombay, P.xlix

¹¹³¹ Mirza Mehdy Khan (1903) Census of India, 1901, Hyderabad, Vol. XXII, Part-II, Govt. Press, P.170

¹¹³² Mirza Mehdy Khan (1894) Census of India,1891, HE.H the Nizam's Dominions, Vol.XXIII, Part-II, Steam Press, Bombay, P.I

¹¹³³ Ibid, P.lv

¹¹³⁴ Ibid, P.lxiii

¹¹³⁵ Ibid, P.lxvii

¹¹³⁶ Mirza Mehdy Khan (1903) Census of India, 1901, Hyderabad, Vol. XXII, Part-II, Govt. Press, P.162

¹¹³⁷ Drew.W.W. (1892) Census of India, 1891, Bombay, Vol.VIII, Part-II, Govt. Central Press, Bombay, P.229

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2001	Andhra Pradesh	Beda(Budga) Jangam	73,389	37,079	36,310
		Mala Jangam	3,642	1,771	1,871
1991	Andhra Pradesh	Beda(Budga) Jangam	34,656¹¹³⁸	17,571	17,085
		Madiga Jangam	5,885 ¹¹³⁹	2,878	3,007
		Mala Jangam	20,131 ¹¹⁴⁰	10,253	3,878
1981	Andhra Pradesh	Beda(Budga) Jangam	12,024¹¹⁴¹	6,149	5,875
		Mala Jangam	4,897 ¹¹⁴²	2,434	2,463
1971	Andhra Pradesh	Beda(Budga) Jangam	1,932¹¹⁴³	613	1,319
		Mala Jangam	5,179 ¹¹⁴⁴	2,345	2,834
1961	Andra Pradesh	Beda(Budga) Jangam	1,840¹¹⁴⁵	1,015	825
		Mala jangam	5,296 ¹¹⁴⁶	2,676	2,620
1951	Hyderabad	Jangam	***	***	***
		Beda(Budga) Jangam (SC)	** 1147	**	**
		Mala jangam (SC)	** 1148	**	**
1941	Hyderabad	Beda(Budga) Jangam	***	***	***
		Mala jangam	***	***	***

¹¹³⁸ Banthia.J.K., Census of India, 1991, Andhra Pradesh, Series-2, Vol.II, Part-VIII (I), Special Tables on Scheduled Castes, P.62

¹¹³⁹ Ibid

¹¹⁴⁰ Banthia. J. K., Census of India,1991, Maharashtra-Series-14, Vol.II, Part-VIII (I), Special Tables on Scheduled Castes,P.549

¹¹⁴¹ Jaya Rao.S.S., Census of India,1981, Andhra Pradesh, Series-2, Part-IX (ii), Special Tables for Scheduled castes and Scheduled Tribes,P.116

¹¹⁴² Ibid, P.144

¹¹⁴³ Vedantam.T., Census of India, 1971, Andhra Pradesh, Series-2, Part-V (A), Special Tables on Scheduled Castes and Scheduled Tribes,P.92

¹¹⁴⁴ Ibid,P.93

¹¹⁴⁵ Chandra Sekhar.A., Census of India,1961, Andhra Pradesh, Vol.II, Part-V-A, Special Tables for Scheduled Castes and Scheduled Tribes,.88

¹¹⁴⁶ Ibid, P.92

¹¹⁴⁷ Murthy.C.K, (1953) Census of India, Hyderabad, Vol.IX, Part-II-A, Tables, P.157

¹¹⁴⁸ Ibid, P.157

1931	Hyderabad state	Jangam	7,88,839	3,97,604	3,91,235
		Beda(Budga) Jangam	***	***	***
1921	Hyderabad state	Jangam	21,046¹¹⁴⁹	10,759	10,287
		Beda Jangam	1,084 ¹¹⁵⁰	757	327
		Mala Jangam	12,230¹¹⁵¹	5,671	6,559
1911	Hyderabad state	Jangam	62,111	32,135	29,976
		Beda (Budgi) Jangam	***	***	***
		Jangam	62,111¹¹⁵²	32,153	29,976
1901	Hyderabad state	Budgi Jangam	3	3	***
		Madiga Jangam	1	**	1
		Mala Jangam	914¹¹⁵³	62	852
		Jangam	1,05,372	**	**
1891	Hyderabad state	Beda(Budga) Jangam	***	***	***
		Jangam	97,836	49,420	48,416
1881	Hyderabad state	Beda(Budga) Jangam	***	***	***
		Jangam	97,836¹¹⁵⁴	**	**
1871	Hyderabad state	Beda(Budga) Jangam	***	***	***
		Mala jangam	***	***	***

¹¹⁴⁹ Mohamed Rahmatulla (1922) Census of India, 1921, Hyderabad, Vol.XXI, Part-II, Govt. Central Press, Hyderabad, P.98

¹¹⁵⁰ Ibid, P.98

¹¹⁵¹ Ibid, P.99

¹¹⁵² Mirza Mehdy Khan (1903) Census of India, 1901, Hyderabad, Vol. XXII, Part-II, Govt. Press, P.168

¹¹⁵³ Ibid, P.170

¹¹⁵⁴ Moulavi Cheragh Ali (1886) Hyderabad (Deccan) Sir Salar Jung, Vol.IV, Educational Societies Press, Bombay, P.405

Part B: Jangam population in Karnataka

Year	State	Caste	Total	Male	Female
2011	Karnataka	Beda Budga Jangam	1,17,164	59,372	57,792
		Mala Jangam	28	15	13
2001	Karnataka	Beda Budga Jangam	5,24,873	27,958	26,915
		Mala Jangam	96	58	38
1991	Karnataka	Beda Budga Jangam	1,21,056 ¹¹⁵⁵	62,461	58,595
		Mala Jangam	345 ¹¹⁵⁶	189	156
1981	Karnataka	Beda Budga Jangam	3,035 ¹¹⁵⁷	1,553	1,482
		Mala Jangam	291 ¹¹⁵⁸	140	151
1971	Mysore State	Beda Budga Jangam	13,676 ¹¹⁵⁹	6,781	6,895
		Mala Jangam	344 ¹¹⁶⁰	189	155
1961	Mysore State	Beda Budga Jangam	5,141 ¹¹⁶¹	2,393	2,748
		Mala Jangam	26 ¹¹⁶²	3	23
1951	Mysore State	Lingayat	10,65,325 ¹¹⁶³	**	**
		Beda (Budga) Jangam (SC)	***	***	***
1941	Mysore Province	Jangam	8,35,557	4,25,557	4,10,000
		Beda (Budga) Jangam	***	***	***

¹¹⁵⁵ Sobha Nsmbisan, Census of India,1991, Karnataka-Series-11, Vol.III, Special Tables on Scheduled Castes, Part-VIII(I), P.122

¹¹⁵⁶ Ibid, P.416

¹¹⁵⁷ Das.B.K., Census of India, 1981, Karnataka, Series-9, Part-IX (iii) Special Tables for Scheduled Castes, P.16

¹¹⁵⁸ Ibid,P.56

¹¹⁵⁹ Padmanabha.P., Census of India, 1971, Mysore, Series-14, Part-V-A, Special Tables on Scheduled Castes and Scheduled Tribes, P.130

¹¹⁶⁰ Ibid, P.132

¹¹⁶¹ Balasubramanyam.K., Census of India, Mysore, Vol.XI, Part-V-A, Special Tables on Scheduled Castes and Scheduled Tribes, P.274 & 244

¹¹⁶² Ibid, P.275

¹¹⁶³ Estimated Population by Castes, Census of India, 1951, Mysore-9, P.9

1931	Mysore Province	Jangam	6,34,027	3,23,249	3,10,778
		Beda(Budga) Jangam	***	***	***
1921	Mysore Province	Jangam	3,59,163	3,55,571	3,58,678
		Beda(Budga) Jangam	***	***	***
1911	Mysore Province	Jangam	7,29,431	3,65,091	3,64,340
		Beda(Budga) Jangam	***	***	***
1901	Mysore Province	Jangam	6,71,188	3,35,031	3,36,157
		Beda(Budga) Jangam	***	***	***
1891	Mysore Province	Jangam	38,166 ¹¹⁶⁴	19,157	19,009
		Beda(Budga) Jangam	***	***	***
1881	Mysore Province	Jangam	38,215 ¹¹⁶⁵	**	**
		Beda(Budga) Jangam	***	***	***
1871	Mysore Province	Lingayat ¹¹⁶⁶	4,17,900 ¹¹⁶⁷	2,08,815	2,09,085
		Beda(Budga) Jangam	***	***	***
		Mala Jangam	**	**	**

Part-C: Jangam population in Maharashtra

Year	State	Caste	Total	Male	Female
2011	Maharashtra	Budga Jangam	27,168	13,784	13,384
		Mala Jangam	8,491	4,239	4,252
		Madiga Jangam	96	58	38

¹¹⁶⁴ Narasimmiyengar.V.N. (1893) Census of India, 1891, Mysore, Vol.XXV, Part-II, Central Printing Office, P.222

¹¹⁶⁵ Lewis Rice. B. (1887) Mysore A Gazetteer, Complied for Government, Vol. I, Archibald Constable and Company, Westminster, P.241

¹¹⁶⁶ Jangam of Mendicant class, but their population was not mentioned, lingayat population recorded in the Census of 1871

¹¹⁶⁷ Lindsay. A.W.C. (1874) Mysore General Census, of 1871, Govt. Press, Bangalore, P.78

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2001	Maharashtra	Budga Jangam	31,206	15,919	15,287
		Mala Jangam	19,589	9,915	9,674
1991	Maharashtra	Beda (Budga) Jangam	36,332¹¹⁶⁸	18,519	17,813
		Mala Jangam	20,131 ¹¹⁶⁹	10,253	3,878
1981	Maharashtra	Beda (Budga) Jangam	27,994¹¹⁷⁰	14,323	13,671
		Mala Jangam	17,596 ¹¹⁷¹	9,096	8,499
1971	Maharashtra	Beda (Budga) Jangam	455¹¹⁷²	237	218
		Mala Jangam	749 ¹¹⁷³	415	334
1961	Maharashtra	Beda (Budga) Jangam	16¹¹⁷⁴	11	5
		Mala Jangam	318 ¹¹⁷⁵	183	135

¹¹⁶⁸ Banthia.J.K., Census of India,1991, Maharashtra-Series-14, Vol.II, Part-VIII (I), Special Tables on Scheduled Castes, P.484

¹¹⁶⁹ Ibid,P.549

¹¹⁷⁰ Mahana.P.P., Census of India, 1981, Maharashtra, Series-12, Part-IX (ii), Special Tables for Scheduled Castes, P.122

¹¹⁷¹ Ibid, P.146

¹¹⁷² Chari.R.B., Census of India, 1971, Maharashtra, Series-11, Part-V-A, Special Tables on Scheduled Castes and Scheduled Tribes, P.20

¹¹⁷³ Ibid, P.24

¹¹⁷⁴ Kulkarni.B.A., Census of India, 1961, Maharashtra, Vol.X, Part-V-A, Scheduled Castes and Scheduled Tribes, Tables, P.91

¹¹⁷⁵ Ibid, P.91

1951	Bombay Presidency	Lingayat	1,95,1474 ¹¹⁷⁶	**	**
		Beda (Budga) Jangam (SC)	***	***	***
1941	Bombay Presidency	Jangam			
		Beda (Budga) Jangam	***	***	***
1931	Bombay Presidency	Jangam	1,37,0023	7,01,229	6,68,794
		Beda (Budga) Jangam	***	***	***
1921	Bombay Presidnacy	Jangam	11,34,610	5,93,588	5,41,022
		Beda (Budga) Jangam	***	***	***
1911	Bombay Presidency	Jangam	13,39,248	6,83,472	6,55,776
		Beda (Budga) Jangam	***	***	***
1901	Bombay Presidnecy	Jangam	1,50,180 ¹¹⁷⁷	75,042	75,138
		Beda (Budga) Jangam	***	***	***
1891	Bombay Presidnecy	Jangam ¹¹⁷⁸	1,36,963	69,275	67,693
		Beda (Budga) Jangam	***	***	***

¹¹⁷⁶ Estimated Population by Castes, Census of India, 1951, Bombay-12, P.17

¹¹⁷⁷ Enthoven. R. V. (1902) Census of India, 1901, Bombay, Vol. IX-A, Part-II, Govt. Central Press, Bombay, P.194

¹¹⁷⁸ Drew. W. W. (1892) Census of India, 1891, Bombay, Vol.VIII, Part-II, Govt. Central Press, Bombay, P.188

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1881	Bombay Presidency	Jangam (BT)	2,09,777 ¹¹⁷⁹	1,06,703	1,03,074
		Jangam (FS)	247	110	137
		Beda (Budga) Jangam	***	***	***
		Mala Jangam	**	**	**
1871	Bombay Presidency	Jangam	**	**	**
		BEDA (Budga) Jangam	***	***	***
		Mala Jangam	**	**	**

Part D: Jangam population in Tamil Nadu

Year	State	Caste	Total	Male	Female
1951	Madras presidnacy	Jangam	1,60,543¹¹⁸⁰	**	**
		Beda (Budga) Jangam	***	***	***
		Beda (Budga) Jangam	***	***	***
		Mala Jangam	***	***	***
1941	Madras Presidnacy	Jangam	***	***	***
		Beda (Budga) Jangam	***	***	***

¹¹⁷⁹ Baines. J. A. (1882) Imperial Census of 1881, Presidency of Bombay, Sind, Vol. Govt. Central Press, Bombay, P.125

¹¹⁸⁰ Census of India (1953) Estimated Population by Caste, 1951, Madras, Govt. Press, Madras, P.16

1931	Madras Presidency	Jangam	8,990¹¹⁸¹	4,292	4,698
		Beda (Budga) Jangam	***	***	***
1921	Madras Presidency	Jangam	1,17,048¹¹⁸²	58,514	58,534
		Beda (Budga) Jangam	***	***	***
1911	Madras Presidency	Jangam	1,06,401¹¹⁸³	54,059	56,032
		Beda (Budga) Jangam	***	***	***
1901	Madras Presidnecy	Jangam	1,02,121¹¹⁸⁴	50,268	51,853
		Beda (Budga) Jangam	***	***	***
1891	Madras Presidnecy	Jangam	87,297¹¹⁸⁵	43,033	44,261
		Beda (Budga) Jangam	***	***	***
1881	Madras Presidency	Jangam	1,17,429¹¹⁸⁶	58,258	59,171
		Budaga Jangam	4	2	2
		Budiga Jangam	5	1	4

¹¹⁸¹ Yeatts.M.W.M. (1932) Census of India, 1931, Madras, Vol.XIV, Part-I, Govt. Press, Madras, P.351

¹¹⁸² Boag.G.T. (1922) Census of India, 1921, Madras, Vol.XIII, Part-II, Govt. Press, Madras, P.112

¹¹⁸³ Chartres Molony.J. (1912) Census of Madras, 1911, Vol.XII, Part-II, Govt. Press, Madras, P.120

¹¹⁸⁴ Francis.W. (1902) Census of India, 1901, Madras, Vol.XV-A, Parst-II, Govt. Press, Madras, P.156 & 178

¹¹⁸⁵ Stuart.H.A. (1893) Census of India, 1891, Madras, Vol.XIII, Govt. Press, Madras, P.313

¹¹⁸⁶ Cornish.W.R.(1874) Census of Madras Presidency, 1871, Vol.I, Appendix, Govt. Gazette Press, Madres, P.160

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		Madiga Jangam	1¹¹⁸⁷	1	**
		Mala Jangam	16¹¹⁸⁸	8	8
		Beda (Budga) Jangam	***	***	***
		Mala Jangam			
1871	Madras Presidency (Satani)	Jangam	1,12,597¹¹⁸⁹	**	**
		Beda (Budga) Jangam	***	***	***

¹¹⁸⁷ Ibid, P.274

¹¹⁸⁸ Ibid, 276

¹¹⁸⁹ Ibid, P.77

UNIT-VII

DEMOGRAPHIC STUDY OF NAKKALA

Part-A: Endogamous Division among the Nakkala

I.	Nakkala ¹¹⁹⁰	Population	Male	Female
1881	Shivites	***	***	***
	Vishnuvites	***	***	***
	Lingayats	***	***	***
	Others	***	***	***
II.	Sub-Groups	Total	***	***
1.	Nakka Chenchu¹¹⁹¹ (Telugu)	10	5	5
2.	Nakkala Jogi ¹¹⁹²	21	13	8
3.	Nakkala Odde ¹¹⁹³	10	4	6
4.	Nakkala Vandlu ¹¹⁹⁴	193	96	97
5.	Nakka Palli ¹¹⁹⁵	2	1	1
6.	Nakka Uppara ¹¹⁹⁶	36	17	19
7.	Nakkala¹¹⁹⁷ (Tamil)	1	1	**
8.	Nakkaraman ¹¹⁹⁸	52	23	29
9.	Nakkarattan ¹¹⁹⁹	7	3	4
10.	Nakodu Palli ¹²⁰⁰	3	1	2

¹¹⁹⁰ Lewis McIver (1882) Imperial Census of 1881, Presidency of Madras, Vol. IV, Govt. Press, Madras, P.38

¹¹⁹¹ Ibid, P.285

¹¹⁹² Ibid, P.285

¹¹⁹³ Ibid, P.285

¹¹⁹⁴ Ibid, P.285

¹¹⁹⁵ Ibid, P.285

¹¹⁹⁶ Ibid, P.285

¹¹⁹⁷ Ibid, P.120

¹¹⁹⁸ Ibid, P.120

¹¹⁹⁹ Ibid, P.120

¹²⁰⁰ Ibid, P.120

Part-B: Nakkala population in Madras

Sl. No.	Year	Population	Male	Female
1.	1941 (Madras) Nakkala	***	***	***
2.	1931 (Madras) Nakkala	***	***	***
3.	1921 (Madras) Nakkala	***	***	***
4.	1911 (Madras) Nakkala	***	***	***
5.	1901 (Madras) Nakkala	***	***	***
6.	1891 (Madras) Nakkala	82 ¹²⁰¹	42	40
7.	1881 (Madras) Nakkala	194 ¹²⁰²	97	97

¹²⁰¹ Stuart.H.A. (1893) Imperial Census of 1891, Presidency of Madras, Vol.XIV, Tables, Govt. Press, Madras, P.325

¹²⁰² Lewis McIver (1883) Imperial Census of 1881, The Madras Presidency, Vol. IV, Govt. Press, Madras, P.285

UNIT-VIII

DEMOGRAPHIC STUDY OF PINDARI

Part-A: Pindari population in Hyderabad

Sl. No.	Year	Population	Male	Female
I.	Mysore	Total	Male	Female
1.	1931 Pindari ¹²⁰³	1,246	671	575
2.	1921 Pindari ¹²⁰⁴	2,430	1,354	1,076

Part-B: Pindari population in Mysore

Sl. No.	Year	Population	Male	Female
1.	1951 Pindari ¹²⁰⁵	3,195	**	**
2.	1941	***	***	***
3.	1931 Pindari	***	***	***
4.	1921 Pindari	***	***	***
5.	1911 Pindari ¹²⁰⁶	2,072	1,036	1,036
6.	1901 Pindari ¹²⁰⁷	4,558	2,296	2,262
7.	1891 Pindari ¹²⁰⁸	2,048	1,064	984
8.	1871 Pindari ¹²⁰⁹	3,507	1,681	1,826

¹²⁰³ Gulam Ahmed Khan (1933) Census of India, 1931, HEH. the Nizam's Dominions, Vol.XXIII, Part-II, Govt. Central Press, Dn.P.244

¹²⁰⁴ Mohamed Rahmatulla (1922) Census of India, 1921, Hyderabad, Vol.XXI, Part-II, Govt. Central Press, Hyderabad, P.99

¹²⁰⁵ Census of India, 1951, Mysore, Estimated Population by Castes, Mysore-9, P.11

¹²⁰⁶ Thyagaraja Aiyar. V.R. (1912) Census of India, 1911, Mysore, Vol.XXI, Part-II, Govt. Press, Bangalore, P.126

¹²⁰⁷ Ananda Row. T. (1903) Census of India, 1901, Mysore, Vol. XXIV-B, Part-IV, Govt. Press, Bangalore, P.00

¹²⁰⁸ Narasimmiyengar.V.N. (1893) Census of India, Mysore, Vol.XXV, Part-II, Govt. Central Printing Office, Bangalore, P.266

¹²⁰⁹ Major. A.W.C. Lindsay (1874) Mysore General Census of 1871, Govt. Press, Bangalore, P.105

Part-C: Pindari population in Bombay

S. No.	Year	Population	Male	Female
1.	1901 Pindari ¹²¹⁰	3347	1734	1613
	Hindu	1,665	905	760
	Musalman	1,682	829	853

Part-D: Pindari population in Madras

Sl.No.	Year	Population	Male	Female
1.	1901 Pandari ¹²¹¹	59	**	**
2.	1891 Pindari ¹²¹²	50	21	29

¹²¹⁰ Enthoven.R.E. (1922) The Tribes and Castes of Bombay, Vol.III, Govt. Central Press, Bombay, P.127

¹²¹¹ Edgar Thurston (1909) Castes and Tribes of Southern India, Vol.VI, Cosmo Publications, Delhi, P.198

¹²¹² Stuart. H.A. (1893) Census of India, 1891, Madras, Vol.XIV, Part-II Tables, Govt. Press, madras, P.358 & 306

UNIT-IX

DEMOGRAPHIC STUDY OF RAMOSHI

Ramoshi population in Bombay

Sl. No.	Year	Population	Male	Female
1.	1951 Bombay (Ramoshi)	***	***	***
2.	1941 Bombay (Ramoshi)	***	***	***
3.	1931 Bombay (Ramoshi)	58,702 ¹²¹³	30,161	28,541
4.	1921 Bombay (Ramoshi)	50,748 ¹²¹⁴	25,828	24,920
5.	1911 Bombay (Ramoshi)	49,568 ¹²¹⁵	25,132	24,436
6.	1901 Bombay (Ramoshi)	60,555 ¹²¹⁶	63,880	43,037
7.	1891 BOMBAY (Ramoshi)	59,914	30,474	29,436 ¹²¹⁷

¹²¹³ Dracup.A.H. & Sorley. H.T. (1933) Census of India, 1931, Bombay Presidency, Vol. VIII, Part-II, Govt. CentralPress, Bombay, P.432

¹²¹⁴ Sedgwick. J.L. (1922) Census of India, 1921, Bombay Presidency, Vol.VIII, Part-II, Govt. Central Press, Bombay, P.186

¹²¹⁵ Mead. P.J. & G. Laid Macgregor (1912) Census of India, 1911, Bombay, Part-II, Govt. Central Press, Bombay, P.228

¹²¹⁶ Enthoven R.E. (1902) Census of India, 1901, Bombay, Vol. IX, Part-I, Govt. Central Press, Bombay,P.262

¹²¹⁷ Census of Bombay presidency, 1891, Bombay and its Feudatories, Part-II Imperial Tables, 231

UNIT-X

DEMOGRAPHIC STUDY ON VALMIKI

Part-A: Valmiki population in Karnataka

Sl. No.	Year	Population	Male	Female
I.	Karnataka	Total	Male	Female
1.	2011 (Karnataka) Nakkala Included in Naikda Group	32,96,354	16,56,859	16,39,495
2.	2001 (Karnataka) Nakkala Included in Naikda Group	29,18,649	14,79,569	14,39,080

Part-B: Valmiki population in Andhra Pradesh

II.	Andhra Pradesh	Total	Male	Female
1.	2011 (A.P.) Valmiki	70,513	34,060	36,453
2.	2001 (A.P.) Valmiki	66,814	33,195	33,619
3.	1991 (A.P.) Valmiki	55,836 ¹²¹⁸	28,276	27,560
4.	1981 (A.P.) Valmiki	42,179 ¹²¹⁹	21,445	20,734
5.	1971 (A.P.) Valmiki	28,967 ¹²²⁰	14,514	14,453
6.	1961 (A.P.) Valmiki	22,554 ¹²²¹	11,090	11,264

¹²¹⁸ Banthia.J.K. (2000) Census of India, 1991, Andhra Pradesh, Series-2, Vol.II, Part-VIII (ii), Special Tables on Scheduled Castes and Scheduled Tribes, Director of Census Operations, Delhi, P.9

¹²¹⁹ Jaya Rao.S.S. (1983) Census of India, 1981, Andhra Pradesh, Series-2, Part-IX (iii), Special Tables on Scheduled Castes and Scheduled Tribes, Director of Census Operations, Delhi, P.24

¹²²⁰ Vedantam.T. (1973) Census of India, 1971, Andhra Pradesh, Series-2, Part-II-C (i), Special Tables on Scheduled Castes and Scheduled Tribes, Director of Census Operations, Delhi, P.137

¹²²¹ Chandra Sekhar. A. (1965) Census of India, 1961, Andhra Pradesh, Vol.II, Part-V-A, Special Tables on Scheduled Castes and Scheduled Tribes, Manager of Publications, Delhi, P.5

Part-C: Valmiki population in Madras

III.	Madras Presidency	Total	Male	Female
1.	1951(Madras)	***	***	***
2.	1941(Madras)	***	***	***
3.	1931 (Madras)	***	***	***
4.	1921 (Madras)	***	***	***
5.	1911 (Madras)	***	***	***
6.	1901 (Madras)	***	***	***
7.	1891 (Madras)Valmiki	2,807 ¹²²²	1,415	1,392
8.	1881 (Madras) Valmiki	194 ¹²²³	97	97
9.	1871 (Madras)	***	***	***

¹²²² Stuart.H.A. (1893) Imperial Census of 1891, Presidency of Madras, Vol.XIV, Tables, Govt. Press, Madras, P.325

¹²²³ Lewis McIver (1883) Imperial Census of 1881, The Madras Presidency, Vol. IV, Govt. Press, Madras, P.285

UNIT-XI

DEMOGRAPHIC STUDY OF VEDAN

Part-A: Endogamous Division among the Vedan

I	(Vedan) ¹²²⁴	Population	Male	Female
1881	Shivites	44653	21,727	22,906
	Vishnuvites	7012	3,395	3,617
	Lingayats	42	19	23
	Others	167	85	82
II	Sub-Groups	Total	25,226	26,628
1.	Vendan¹²²⁵ (Tamil)	39,898	19,267	20,631
2.	Devanga Vedan ¹²²⁶	9	3	6
3.	Kalla Vedan	1	**	1
4.	Karkattu Vedan ¹²²⁷	29	12	17
5.	Naikkan Vedan ¹²²⁸	1	1	--
6.	Pandiar Vedan ¹²²⁹	42	20	22
7.	Sudra Vedan ¹²³⁰	21	11	10
8.	Veda Naikkan ¹²³¹	50	23	27
9.	Vil Vedan ¹²³²	5	2	3
10.	Vedan (Telugu)¹²³³	811	405	406

¹²²⁴ Lewis McIver (1882) Imperial Census of 1881, Presidency of Madras, Vol.IV,
Govt. Press, Madras, P.50

¹²²⁵ Ibid, P.197

¹²²⁶ Ibid, P.69

¹²²⁷ Ibid, P.88

¹²²⁸ Ibid, P.120

¹²²⁹ Ibid, P.132

¹²³⁰ Ibid,P.168

¹²³¹ Ibid, P.197

¹²³² Ibid, P.202

¹²³³ Ibid, P.332

Part B: Vedan population in Madras

Sl. No.	Year	Population	Male	Female
1.	1941 (Madras)Vedan	***	***	***
2.	1931 (Madras)Vedan	***	***	***
3.	1921 (Madras)Vedan	41,264 ¹²³⁴	20,796	20,468
4.	1911 (Madras)Vedan	46,799 ¹²³⁵	23,039	23,760
5.	1901 (Madras)Vedan	25,519 ¹²³⁶	12,419	13,100
6.	1891 (Madras)Vedan	4,63,380 ¹²³⁷	2,28,115	2,35,265
7.	1881 (Madras)Vedan	26,761¹²³⁸	**	**
8.	1871 (Madras)Vedan	26,761¹²³⁹	**	**

¹²³⁴ Boag. G.T. (1922) Census of India, 1921, Madras, Vol.XIII, Part-II, Govt. Press, Madras, P.111

¹²³⁵ Charteres Molony. J. (1912) Census of India, 1911, Madras, Vol.XII, Part-II, Govt. Press, Madras, P.112

¹²³⁶ Frabcus. W. (1902) Census of India, Vol.XV-A, Part-II, Govt. Press, Madras, P.164

¹²³⁷ Stuart. H.A. (1893) Census of India, 1891, Madras, Vol. XIV, Tables, Govt. Press, Madras, P.335

¹²³⁸ Lewis McIver (1882) Imperial Census of 1881, Presidency of Madras, Vol.IV, Govt. Press, Madras, P.84

¹²³⁹ Cornish.W.R (1874) Census of the Madras Presidency, 1871, Vol.II, Govt. Gazette Press, P.86

UNIT-XII

DEMOGRAPHIC STUDY OF YENADI

Part-A: Endogamous Division among the Yenadi

I.	Enadi	Population	Male	Female
1881	Shivites	30386	15370	15016
	Vishnuvites	31065	15783	15282
	Lingyats	***	***	***
	Others/Caste Not Stated	4648	2378	2270
II.	Sub-Groups	Total ¹²⁴⁰	33531	32568
1.	Enadi ¹²⁴¹ (Tamil)	3194	1620	1574
2.	Adavi-Enadulu ¹²⁴²	45	20	25
3.	Adi-Enadulu ¹²⁴³	10	7	3
4.	Balija Enadi ¹²⁴⁴	17	9	8
5.	Chenchu Enadi ¹²⁴⁵	42	22	20
6.	Enadi Singarla ¹²⁴⁶	36	24	12
7.	Endadi Reddi ¹²⁴⁷	27	13	14
8.	Enadi Kapu ¹²⁴⁸	38	22	16
9.	Kappala Enadi ¹²⁴⁹	200	106	94
10.	Karamala Enadi ¹²⁵⁰	14	9	5
11.	Koppula Enadi ¹²⁵¹	9	5	4

¹²⁴⁰ Baines.J.A.(1882) Imperial Census of 1881, Presidency of Bombay, Sind, Vol. Government Central Press, Bombay, P.39

¹²⁴¹ Ibid, P.26

¹²⁴² Ibid, P.206

¹²⁴³ Ibid, P.206

¹²⁴⁴ Ibid, P.214

¹²⁴⁵ Ibid, P.228

¹²⁴⁶ Ibid, P.237

¹²⁴⁷ Ibid, P.237

¹²⁴⁸ Ibid, P.237

¹²⁴⁹ Ibid, P.258

¹²⁵⁰ Ibid, P.260

¹²⁵¹ Ibid, P.266

12.	Manchi Enadulu ¹²⁵²	331	165	166
13.	Panta Enadi ¹²⁵³	1	1	**
14.	Reddi Enadi ¹²⁵⁴	12	8	4
15.	Sudra Challu Enadi ¹²⁵⁵	211	103	108
16.	Sudra Enadi ¹²⁵⁶	959	485	474
17.	Telugu Enadi ¹²⁵⁷	706	364	342
18.	Thuppala Enadi ¹²⁵⁸	28	13	14
19.	Velama Enadi ¹²⁵⁹	5	5	**
20.	Enadi (Yanadulu) Hyderabad ¹²⁶⁰	164	**	**

Part-B: Yenadi population in Hyderabad & Andhra Pradesh

Sl. No.	Year	Population	Male	Female
1.	2011 Yanadi ¹²⁶¹	5,37,808	2,72,203	2,65,605
2.	2001 Yenadi	4,62,167	2,36,137	2,26,030
3.	1991 Yanadi	3,95,739 (3,25,875)	1,68,364	1,57,511 ¹²⁶²
4.	1981 Yanadi	3,20,444	1,06,092	99,833 ¹²⁶³
5.	1971 Yanadi	2,39,403	1,23,312	1,16,091
6.	1961 Yanadi	2,05,381	1,06,484	98,897
7.	1951	***	***	***
8.	1941 Yanadi	169	85	84

¹²⁵² Ibid, P.278

¹²⁵³ Ibid, P.297

¹²⁵⁴ Ibid, P.306

¹²⁵⁵ Ibid, P.315

¹²⁵⁶ Ibid, P.315

¹²⁵⁷ Ibid, P.322

¹²⁵⁸ Ibid, P.326

¹²⁵⁹ Ibid, P.332

¹²⁶⁰ Eustace. J. Kitts (1885) A Compendium of the Castes and Tribes found in India, Education Society's Press, Bombay, P.36

¹²⁶¹ Census of India, 2011, Andhra Pradesh, Special Tables on Scheduled Tribes: ST-2800-PCA-A-11-ddw.xlsx

¹²⁶² 1991-ST03T-0200 ANDHRA PRADESH

¹²⁶³ Stanley. G. Jaya Kumar (1995) Tribals from Tradition to Transition A study of Yanadi Tribe of Andhra Pradesh, M.D. Publications Pvt. Ltd. New-Delhi, P.4

9.	1931	***	***	***
10.	1921	***	***	***
11.	1911	***	***	***
12.	1901 Yanadi	73 ¹²⁶⁴	**	73
13.	1891	***	***	***
14.	1881	***	***	***

Part-C: Yenadi population in Madras

Sl. No.	Year	Population	Male	Female
1.	1951 Estimated	1,89,350	**	**
2.	1941	***	***	***
3.	1931	***	***	***
4.	1921 Yanadi	1,38,426 ¹²⁶⁵	70,228	68,198
5.	1911 (Hindu)	62,857 ¹²⁶⁶	31,940	30,917
	1911 (Animist)	79,982	40,141	39,841
6.	1901 Yanadi	1,03,906 ¹²⁶⁷	46,439	45,096
7.	1891(Tamil)	2,191 ¹²⁶⁸	1,084	1,107
	1891 (Telugu)	2,772	1,358	1,414
	1891 (Agency)	549	297	252
8.	1881 (Tamil)	3,194 ¹²⁶⁹	1,620	1,574
9.	1871 Enadi	67,935 ¹²⁷⁰	**	**

¹²⁶⁴ Mirza Mehdy Khan (1902) Census of India, 1901, Hyderabad, Vol.XXII-A, Part-II Tables, Government Press, Hyderabad, P.170

¹²⁶⁵ Boag.G.T. (1922) Census of India, 1921, Madras, Vol.XIII, Part-II, Government Press, Madras,P.123

¹²⁶⁶ Gait. E. A. (1913) Census of India, 1911, India, Vol. I, Part-II, Government Printing, Calcutta, P.114

¹²⁶⁷ Franchis. W. (1902) Census of India, 1901, Madras, Vol. XV-A, Part-II, Government Press, Madras, P.172

¹²⁶⁸ Stuart. H. A. (1893) Census of India, 1891, Madras, Vol. XIII, Government Press, P.361 & 399

¹²⁶⁹ Lewis MoIver (1888) Imperial Census of 1881, Madras Presidency, Vol.V, Provisional Series Castes, Government Press, Madras, P.70

¹²⁷⁰ Cornish.W.R.(1874) Census of Madras Presidency, 1871, Vol.I, Appendix, Govt. Gazette Press, Madras, P.83

TABLE-II**DEMOGRAPHIC STUDY OF THE BEDA (BUDGA) JANGAM**

Year	State	Area	Total	Male	Female
2011	Andhra Pradesh <i>Beda (Budga)</i> <i>Jangam</i>	Telangana	1,11,710	56,290	55,420
		Rural	77773	39317	38456
		Urban	33937	16973	16964
2011	Karnataka <i>Beda (Budga)</i> <i>Jangam</i>	State	1,17,164	59,372	57,792
		Rural	84588	42860	41728
		Urban	32576	16512	16064
2011	Maharashtra <i>Beda (Budga)</i> <i>Jangam</i>	State	27,168	13,784	13,384
		Rural	13995	6628	6545
		Urban	13995	7156	6839
2001	Andhra Pradesh <i>Beda (Budga)</i> <i>Jangam</i>	State	73,389	37,079	36,310
		Rural	56981	28816	28165
		Urban	16408	8263	8145
2001	Karnataka <i>Beda (Budga)</i> <i>Jangam</i>	State	54,873	27,958	26,915
		Rural	39682	20142	19540
		Urban	15191	7816	7375
2001	Maharashtra <i>Beda (Budga)</i> <i>Jangam</i>	State	31,206	15,919	15,287
		Rural	19295	9807	9492
		Urban	11911	6116	5795
1991	Andhra Pradesh <i>Beda (Budga)</i> <i>Jangam</i>	State	34,656	17,571	17,085
		Rural	25932	13190	12742
		Urban	8724	4381	4343
1991	Karnataka <i>Beda (Budga)</i> <i>Jangam</i>	State	1,21,056	62,461	58,595
		Rural	87112	44711	42401
		Urban	33944	17750	16194
1991	Maharashtra <i>Beda (Budga)</i> <i>Jangam</i>	State	36,332	18,519	17,813
		Rural	22969	11540	11429
		Urban	13363	6979	6384
1981	Andhra Pradesh <i>Beda (Budga)</i> <i>Jangam</i>	State	12,024	6,149	5,875
		Rural	8477	4409	4068
		Urban	3067	1587	1480
1981	Karnataka <i>Beda (Budga)</i> <i>Jangam</i>	State	3,035	1,553	1,482
		Rural	2386	1220	1166
		Urban	649	333	316
1981	Maharashtra <i>Beda (Budga)</i> <i>Jangam</i>	State	27,994	14,323	13,671
		Rural	19903	10017	9886
		Urban	8091	4306	3785
1971	Andhra Pradesh <i>Beda (Budga)</i> <i>Jangam</i>	Telangana	1,932	613	1,319
		Rural	1820	528	1292
		Urban	112	85	27

*BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
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1971	Mysore State <i>Beda (Budga) Jangam</i>	State	13,676	6,781	6,895
		Rural	13676	6781	6895
		Urban	5879	2929	2950
1971	Maharashtra <i>Beda (Budga) Jangam</i>	State	455	237	218
		Rural	455	237	218
		Urban	00	00	00
1961	Andra Pradesh <i>Beda (Budga) Jangam</i>	Telangana	1,840	1,015	825
		Rural	1735	966	769
		Urban	105	49	56
1961	Mysore State <i>Beda (Budga) Jangam</i>	State	5,141	2,393	2,748
		Rural	3511	1533	1978
		Urban	1630	860	770
1961	Maharashtra <i>Beda (Budga) Jangam</i>	State	16	11	5
		Rural	12	7	5
		Urban	4	4	00
1951	Hyderabad	Jangam (BC) Beda (Budga) Jangam (SC)	362	186	176
1951	Mysore State	Jangam (BC) Beda (Budga) Jangam (SC)	***	***	***
1951	Bombay Presidency	Jangam (BC) Beda (Budga) Jangam (SC)	19,51,474	**	**
1941	Hyderabad State	Jangam Beda (Budga) Jangam	8,06,096	**	**
1941	Mysore Province	Jangam Beda (Budga) Jangam	8,35,557	4,25,557	4,10,000
1941	Bombay Presidency	Jangam Beda (Budga) Jangam	***	***	***
1941	Madras Presidency	Jangam Beda (Budga) Jangam	***	***	***
1931	Hyderabad State	Jangam Beda Budga Jangam	7,88,839	3,97,604	3,91,235
1931	Mysore Province	Jangam Beda (Budga) Jangam	6,34,027	3,23,249	3,10,778
1931	Bombay Presidency	Jangam Beda (Budga) Jangam	13,70,023	7,01,229	6,68,794

1931	Madras Presidency	Jangam Beda (Budga) Jangam	8,990 ¹²⁷¹ ***	4,292 ***	4,698 ***
1921	Hyderabad State	Jangam Beda Jangam	21,046 1084	10,759 757	10,287 327
1921	Mysore Province	Jangam Beda (Budga) Jangam	3,59,163 ***	3,55,571 ***	3,58,678 ***
1921	Bombay Presidency	Jangam Beda (Budga) Jangam	11,34,610 ***	5,93,588 ***	5,41,022 ***
1921	Madras Presidency	Jangam Beda (Budga) Jangam	1,17,048 ¹²⁷² ***	58,514 ***	58,534 ***
1911	Hyderabad State	Jangam Beda (Budgi) Jangam	62,111 ***	32,135 ***	29,976 ***
1911	Mysore Province	Jangam Beda (Budga) Jangam	7,29,431 ***	3,65,091 ***	3,64,340 ***
1911	Bombay Presidency	Jangam Beda (Budga) Jangam	13,39,248 ***	6,83,472 ***	6,55,776 ***
1911	Madras Presidency	Jangam Beda (Budga) Jangam	1,06,401 ¹²⁷³ ***	54,059 ***	56,032 ***
1901	Hyderabad State	Jangam (Budgi) Jangam	62,111 ¹²⁷⁴ 3	32,153 3	29,976 ***
1901	Mysore Province	Jangam Beda (Budga) Jangam	6,71,188 ***	3,35,031 ***	3,36,157 ***
1901	Bombay Presidnecy	Jangam Beda (Budga) Jangam	1,50,180 ¹²⁷⁵ ***	75,042 ***	75,138 ***

¹²⁷¹ Yeatts.M.W.M. (1932) Census of India, 1931, Madras, Vol.XIV, Part-I, Govt. Press, Madras, P.351

¹²⁷² Boag.G.T. (1922) Census of India, 1921, Madras, Vol.XIII, Part-II, Govt. Press, Madras, P.112

¹²⁷³ Chartres Molony.J. (1912) Census of Madras, 1911, Vol.XII, Part-II, Govt. Press, Madras, P.120

¹²⁷⁴ Mirza Mehdy Khan (1903) Census of India, 1901, Hyderabad, Vol. XII, Part-II, Govt. Press, P.168

¹²⁷⁵ Enthoven.R.V.(1902) Census of India, 1901, Bombay, Vol. IX-A, Part-II, Govt. Central Press, Bombay, P.194

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1901	Madras Presidnecy	Jangam Beda (Budga) Jangam	1,02,121¹²⁷⁶	50,268	51,853
1891	Hyderabad State	Jangam Beda (Budga) Jangam	1,05,372	**	**
1891	Mysore Province	Jangam Beda (Budga) Jangam	38,166	19,157	19,009
1891	Bombay Presidnecy	Jangam Beda (Budga) Jangam	1,36,963¹²⁷⁷	69,275	67,693
1891	Madras Presidnecy	Jangam Beda (Budga) Jangam	87,297¹²⁷⁸	**	**
1881	Hyderabad State	Jangam Beda (Budga) Jangam	38,215¹²⁷⁹	**	**
1881	Mysore Province	Jangam Beda (Budga) Jangam	***	***	***
1881	Bombay Presidency	Jangam Beda (Budga) Jangam	96,449¹²⁸⁰	**	**
1881	Madras Presidency	Jangam (Budaga) Jangam Budiga Jangam	31,694¹²⁸¹	**	**
1871	Hyderabad State	Jangam Beda (Budga) Jangam	97,836¹²⁸²	**	**
			***	***	***

¹²⁷⁶ Francis.W. (1902) Census of India, 1901, Madras, Vol.XV-A, Parst-II, Govt. Press, Madras, P.156 & 178

¹²⁷⁷ Drew.W.W.(1892) Census of India, 1891, Bombay, Vol.VIII, Part-II, Govt. Central Press, Bombay, P.188

¹²⁷⁸ Stuart.H.A. (1893) Census of India, 1891, Madras, Vol.XIII, Govt. Press, Madras, P.268

¹²⁷⁹ Lewis Rice. B. (1887) Mysore A Gazetteer, Complied for Government, Vol. I, Archibald Constable and Company, Westminster, P.241

¹²⁸⁰ Baines. J.A. (1882) Imperial Census of 1881, Presidency of Bombay, Sind, Vol. Govt. Central Press, Bombay,P.125

¹²⁸¹ Cornish.W.R.(1874) Census of Madras Presidency, 1871, Vol.I, Appendix, Govt. Gazette Press, Madras, P.160

¹²⁸² Moulavi Cheragh Ali (1886), Hyderabad (Deccan) Sir Salar Jung, Vol.IV, Educational Societies Press, Bombay, P.405

1871	Mysore Province	Lingayat¹²⁸³ Beda (Budga) Jangam	4,17,900¹²⁸⁴	2,08,815	2,09,085
1871	Bombay Presidency	Jangam Beda (Budga) Jangam	***	**	**
1871	Madras Paresidency (Satani)	Jangam Beda (Budga) Jangam	1,12,597¹²⁸⁵	**	**

¹²⁸³ Jangam of Mendicant class, but their population was not mentioned, lingayat population recorded in the Census of 1871

¹²⁸⁴ Lindsay. A.W.C. (1874) Mysore General Census, of 1871, Govt. Press, Bangalore, P.78

¹²⁸⁵ Cornish.W.R. (1874) Census of Madras Presidency, 1871, Vol.II, Supplementary Tables, Govt. Gazette Press, Madras, P.77

UNIT-II

CENSUS OF INDIA - 2011

The Census of India-2011, Andhra Pradesh, Karnataka and Maharashtra, the total Scheduled Castes population was 3,76,28,968 (1,89,45,351 males and 18683617 females) among them the Beda (Budga) Jangam a scheduled caste was **2,56,042** (1,29,446 males and 1,26,596 females).

Part (A): Andhra Pradesh

The total population of the scheduled castes in the state of Andhra Pradesh was 1,38,78,078 (69,13,047 males and 69,65,031 females), among them the Beda (Budga) Jangam population was **1,11,710** (56,290 males and 55,420 females).¹²⁸⁶

DISTRICT, RURAL AND URBAN POPULATION OF BEDA (BUDGA) JANGAM IN TELANGANA REGION IN THE STATE OF ANDHRA PRADESH:

Sl.No.	State/District	Area	Total	Male	Female
2011	Andhra Pradesh	Telangana	1,11,710	56,290	55,420
		Rural	77773	39317	38456
		Urban	33937	16973	16964
1.	Adilabad	District	5220	2570	2650
		Rural	3585	1781	1804
		Urban	1635	789	846
2.	Nizamabad	District	3623	1780	1843
		Rural	2553	1254	1299
		Urban	1070	526	544
3.	Karimnagar	District	15946	7998	7948
		Rural	10967	5476	5491
		Urban	4979	2522	2457

¹²⁸⁶ Census of India-2011, Andhra Pradesh, Table-A-10 (Appendix), Special Tables on Scheduled Castes.P.1 Available at Link SC-28-PCA-A10-APPENDIX.xlsx

4.	Madak	District	14057	7087	6970
		Rural	8595	4342	2458
		Urban	5462	2745	2717
5.	Hyderabad	District	1511	773	738
		Rural	**	**	**
		Urban	1511	773	738
6.	Ranga Reddy	District	13460	6822	6638
		Rural	7004	3585	3419
		Urban	6456	3237	3219
7.	Mahabubnagar	District	18570	9416	9154
		Rural	14824	7585	7239
		Urban	3746	1831	1915
8.	Nalgonda	District	15987	8153	7834
		Rural	13187	7053	6764
		Urban	2170	1100	1070
9.	Warangal	District	1816	9083	9077
		Rural	11997	5999	5998
		Urban	6163	3084	3079
10.	Khammam	District	5176	2608	2568
		Rural	4431	2242	2189
		Urban	745	366	379

Part (B): Karnataka

The total population of the scheduled caste in the state of Karnataka was 1,04,74,992 (52,64,545 males and 52,10,447 females) among them the Beda (Budga) Jangam was **1,17,164** (59,372 males and 57,792 females).¹²⁸⁷

DISTRICT, DISTRICT WISE RURAL AND URBAN POPULATION OF BEDA (BUDGA) JANGAM IN MYORE:

Year	State/ District	Area	Total	Male	Female
2011	Karnataka	State	1,17,164	59,372	57,792
		Rural	84588	42860	41728
		Urban	32576	16512	16064
1.	Belgaum	District	7184	3600	3584
		Rural	4837	2428	2409
		Urban	2347	1172	1175

¹²⁸⁷ Census of India-2011, Karnataka, Table-A-10 (Appendix), Special Tables on Scheduled Castes.P.1 Available at Link: SC-29-PCA-A10-APPENDIX.xlsx

**BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
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2.	Bagalkot	District	1253	658	595
		Rural	845	446	399
		Urban	408	212	196
3.	Bijapur	District	1982	1014	968
		Rural	1186	617	569
		Urban	796	397	399
4.	Gulbarga	District	2607	1341	1266
		Rural	1530	764	766
		Urban	1077	577	500
5.	Yadgir	District	2047	1018	1029
		Rural	928	450	478
		Urban	1119	568	551
6.	Bidar	District	7428	3698	3730
		Rural	5843	2908	2935
		Urban	1585	790	795
7.	Raichur	District	12513	6323	6190
		Rural	8804	4451	4353
		Urban	3709	1872	1837
8.	Koppal	District	17526	8896	8630
		Rural	14788	7500	7288
		Urban	2738	1396	1342
9.	Gadag	District	3081	1574	1507
		Rural	1784	924	860
		Urban	1297	650	647
10.	Dharwad	District	5785	2907	2878
		Rural	3640	1838	1802
		Urban	2145	1069	1076
11.	Uttara kannada	District	195	108	87
		Rural	115	62	53
		Urban	80	46	34
12.	Haveri	District	7452	3861	3591
		Rural	6238	3236	3002
		Urban	1214	625	589
13.	Bellary	District	26231	13334	12897
		Rural	18180	9226	8954
		Urban	8051	4106	3943
14.	Chitradurga	District	2691	1340	1351
		Rural	1937	954	983
		Urban	754	386	368
15.	Davanagere	District	6426	3304	3122
		Rural	3963	2063	1900
		Urban	2463	1241	1222

16.	Shimoga	District	721	356	365
		Rural	474	238	236
		Urban	247	118	219
17.	Udupi	District	18	11	7
		Rural	7	4	3
		Urban	11	7	4
18.	Chikmagalur	District	2278	1118	1160
		Rural	1978	974	1004
		Urban	300	144	156
19.	Tumkur	District	351	169	182
		Rural	177	91	86
		Urban	174	78	96
20.	Kolar	District	2552	1264	1288
		Rural	2377	1186	1191
		Urban	175	78	97
21.	Chikkaballapura	District	2728	1379	1349
		Rural	2587	1308	1279
		Urban	141	71	70
22.	Bangalore	District	1574	815	759
		Rural	171	87	84
		Urban	1403	728	675
23.	Banagalore (rural)	District	1271	631	640
		Rural	1156	575	581
		Urban	115	56	59
24.	Ramanagara	District	55	30	25
		Rural	42	23	19
		Urban	13	7	6
25.	Mandya	District	23	12	11
		Rural	14	9	5
		Urban	9	3	6
26.	Hassan	District	155	78	77
		Rural	101	48	53
		Urban	54	30	24
27.	Dhakshina kannada	District	57	42	99
		Rural	20	10	10
		Urban	79	47	32
28.	Kodagu	District	15	10	5
		Rural	12	8	4
		Urban	3	2	1
29.	Mysore	District	438	223	215
		Rural	372	190	182
		Urban	66	33	33

30.	Chamarajanagar	District	485	243	242
		Rural	482	242	240
		Urban	3	1	2

Part (C): Maharashtra

The total population out of 59 scheduled castes in the state of Maharashtra was 1,32,75,888 (67,67,759 males and 65,08,139 females). Among them the Beda (Budga) Jangam was **27,168** (13,784 males and 13,384 females).¹²⁸⁸

DISTRICT, DISTRICT WISE RURAL AND URBAN POPULATION OF BEDA (BUDGA) JANGAM IN MAHARASHTRA:

Year	State/ District	Area	Total	Male	Female
2011	Maharashtra	State	27,168	13,784	13,384
		Rural	13173	6628	6545
		Urban	13995	7156	6839
1.	Nandurbar	District	6	3	3
		Rural	6	3	3
		Urban	**	**	**
2.	Dhule	District	18	9	9
		Rural	6	3	3
		Urban	12	6	6
3.	Jalgaon	District	212	102	110
		Rural	175	85	90
		Urban	37	17	20
4.	Buldana	District	11	9	2
		Rural	4	4	**
		Urban	7	5	2
5.	Akola	District	8	5	3
		Rural	4	4	**
		Urban	4	1	3
6.	Washim	District	17	8	9
		Rural	16	8	9
		Urban	1	**	1

¹²⁸⁸ Census of India-2011, Maharashtra, Table-A-10 (Appendix), Special Tables on Scheduled Castes.P.1

Available at Link: SC-27-PCA-A10-APPENDIX.xlsx

7.	Amaravathi	District	63	36	27
		Rural	1	1	**
		Urban	62	36	27
8.	Wardha	District	18	11	7
		Rural	16	10	6
		Urban	2	1	1
9.	Nagpur	District	75	40	35
		Rural	7	5	2
		Urban	68	35	33
10	Bhandara	District	6	4	2
		Rural	6	4	2
		Urban	**	**	**
11.	Gondiya	District	3	1	2
		Rural	3	1	2
		Urban	**	**	**
12.	Gadchiroli	District	14	9	5
		Rural	1	1	**
		Urban	13	8	5
13.	Chandrapur	District	124	69	55
		Rural	61	30	31
		Urban	63	39	24
14.	Yavatmal	District	19	12	7
		Rural	12	8	4
		Urban	7	4	3
15.	Nanded	District	792	377	415
		Rural	489	236	253
		Urban	303	141	162
16.	Hingoli	District	115	62	53
		Rural	70	37	33
		Urban	45	25	20
17.	Parbhani	District	68	37	31
		Rural	25	15	10
		Urban	43	22	21
18.	Jalna	District	53	30	23
		Rural	33	19	14
		Urban	20	11	9
19.	Aurangabad	District	144	75	69
		Rural	11	4	7
		Urban	133	71	62

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20.	Nasik	District	382	203	179
		Rural	112	61	51
		Urban	270	142	128
21.	Thane	District	1809	937	872
		Rural	19	11	8
		Urban	1790	926	854
22.	Mumbai (Suburban)	District	706	364	342
		Rural	**	**	**
		Urban	706	364	342
23.	Mumbai	District	295	146	149
		Rural	**	**	**
		Urban	295	146	149
24.	Raigarh	District	1284	655	629
		Rural	1008	508	500
		Urban	276	147	129
25.	Pune	District	2305	1203	1102
		Rural	626	327	299
		Urban	1679	876	803
26.	Ahamadnagar	District	610	309	301
		Rural	472	242	230
		Urban	138	67	71
27.	Bid	District	519	270	249
		Rural	303	153	150
		Urban	216	117	99
28.	Latur	District	1067	554	513
		Rural	756	384	372
		Urban	311	170	141
29.	Osmanabad	District	1011	486	525
		Rural	839	399	440
		Urban	172	87	85
30.	Solapur	District	12534	6305	6229
		Rural	6037	3037	3000
		Urban	6497	3268	3229
31.	Satara	District	364	183	181
		Rural	223	111	112
		Urban	141	72	69

32.	Ratnagiri	District	228	101	127
		Rural	206	90	116
		Urban	22	11	11
33.	Sindhudurg	District	35	16	19
		Rural	35	16	19
		Urban	**	**	**
34.	Kolhapur	District	1657	848	809
		Rural	1217	620	597
		Urban	440	228	121
35.	Sangli	District	596	305	291
		Rural	374	191	183
		Urban	222	114	108

UNIT-III

CENSUS OF INDIA - 2001

Census of India, 2001, in the states of Andhra Pradesh, Karnataka and Maharashtra, the total Scheduled Caste population is **3,07,85,083** (1,56,30,818 males and 1,51,54,264 females) among them the Beda (Budga) Jangam is **1,59,468** (80,956 males and 78,512 males) enumerated and identified as Beda (Budga) Jangam from above three states as Scheduled Castes.

Part-(A): Andhra Pradesh

In 2001 united state of Andhra Pradesh, consisting of total districts (23) in Telangana (10), Andhra Pradesh (9) and Rayalaseema (4), in all the districts the Beda (Budga) Jangam was the Scheduled Caste. The total population of scheduled castes was 1,23,39,497 (62,28,011 males and 61,11,485 females), among them the Beda (Budga) Jangam population was **73,389** (37,079 males and 36,310 females).¹²⁸⁹

Total population of Beda (Budga) Jangam from Coastal and Rayalaseema Regions was 23,817 (12,036 males 11,753 females). Total population from Telangana, Coastal and Rayalaseema regions was 73389 (37079 males and 36310 females).

DISTRICT, DISTRICT WISE RURAL AND URBAN POPULATION OF BEDA (BUDGA) JANGAM IN ANDHRA PRADESH:

Sl. No.	District	Area	Total	Male	Female
2001	Andhra pradesh	State	73,389	37,079	36,310
		Rural	56981	28816	28165
		Urban	16408	8263	8145
1.	Adilabad	District	2001	1008	993
		Rural	1626	815	811
		Urban	375	193	182

¹²⁸⁹ Bhaskar.V.S., Census of India, 2001, Andhra Pradesh, Table-A-14 (Appendix), Special Tables on Scheduled Castes.P.1 Available at Link: PC01_PCA_IND_SC_28.xls

2.	Nizamabad	District	1918	976	942
		Rural	1867	945	922
		Urban	51	31	20
3.	Karimnagar	District	6859	3411	3448
		Rural	5318	2631	2687
		Urban	1541	780	761
4.	Madak	District	7704	3939	3765
		Rural	7704	3939	3765
		Urban	1894	947	947
5.	Hyderabad	District	1779	913	866
		Rural	1779	913	866
		Urban	**	**	**
6.	Ranga reddy	District	7331	3716	3615
		Rural	4415	2239	2176
		Urban	2916	1477	1439
7.	Mahabubnagar	District	8025	4145	3880
		Rural	7636	3957	3679
		Urban	389	188	201
8.	Nalgonda	District	8268	4199	4069
		Rural	7424	3772	3652
		Urban	844	427	417
9.	Warangal	District	11127	5524	5603
		Rural	7894	3931	3963
		Urban	3233	1593	1640
10.	Khammam	District	2264	1151	1113
		Rural	1936	982	954
		Urban	328	169	159
11.	Srikakulam	District	440	207	233
		Rural	361	167	194
		Urban	79	40	39
12.	Vizianagaram	District	124	61	63
		Rural	106	55	51
		Urban	18	6	12
13.	Vishakapatnam	District	1180	596	584
		Rural	957	474	483
		Urban	223	122	101
14.	East-godavari	Distirct	3419	1704	1715
		Rural	3300	1652	1648
		Urban	119	52	67

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15.	West-godavari	District	2643	1257	1386
		Rural	2485	1186	1299
		Urban	158	71	87
16.	Krishna	District	1984	1033	951
		Rural	1522	809	713
		Urban	462	224	238
17.	Guntur	District	1992	1042	950
		Rural	1843	967	876
		Urban	149	75	74
18.	Prakasham	District	443	221	222
		Rural	413	204	209
		Urban	30	17	13
19.	Nellore	District	319	155	164
		Rural	222	106	116
		Urban	97	49	48
20.	Cuddapaha	District	549	278	271
		Rural	314	162	152
		Urban	235	116	119
21.	Kurnool	District	2152	1098	1054
		Rural	1452	731	721
		Urban	700	367	333
22.	Anantapur	District	810	415	395
		Rural	53	25	28
		Urban	757	390	367
23.	Chittur	District	58	30	28
		Rural	27	14	13
		Urban	31	16	15

Telangana Region

Sl. No.	District	Area	Total	Male	Female
2001	Telangana	Region	57,276	28,982	28,294
1.	Adilabad	District	2001	1008	993
		Rural	1626	815	811
		Urban	375	193	182
2.	Nizamabad	District	1918	976	942
		Rural	1867	945	922
		Urban	51	31	20

3.	Karimnagar	District	6859	3411	3448
		Rural	5318	2631	2687
		Urban	1541	780	761
4.	Madak	District	7704	3939	3765
		Rural	7704	3939	3765
		Urban	1894	947	947
5.	Hyderabad	District	1779	913	866
		Rural	1779	913	866
		Urban	**	**	**
6.	Ranga reddy	District	7331	3716	3615
		Rural	4415	2239	2176
		Urban	2916	1477	1439
7.	Mahabubnagar	District	8025	4145	3880
		Rural	7636	3957	3679
		Urban	389	188	201
8.	Nalgonda	District	8268	4199	4069
		Rural	7424	3772	3652
		Urban	844	427	417
9.	Warangal	District	11127	5524	5603
		Rural	7894	3931	3963
		Urban	3233	1593	1640
10.	Khammam	District	2264	1151	1113
		Rural	1936	982	954
		Urban	328	169	159

Costal (Sarkar) Region

Year	State/District	Area	Total	Male	Female
2001	Coastal/Sarkar	Region	12,544	6,276	6,268
1.	Srikakulam	District	440	207	233
		Rural	361	167	194
		Urban	79	40	39
2.	Vizianagaram	District	124	61	63
		Rural	106	55	51
		Urban	18	6	12
3.	Vishakapatnam	District	1180	596	584
		Rural	957	474	483
		Urban	223	122	101

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4.	East-godavari	Distirct	3419	1704	1715
		Rural	3300	1652	1648
		Urban	119	52	67
5.	West-godavari	District	2643	1257	1386
		Rural	2485	1186	1299
		Urban	158	71	87
6.	Krishna	District	1984	1033	951
		Rural	1522	809	713
		Urban	462	224	238
7.	Guntur	District	1992	1042	950
		Rural	1843	967	876
		Urban	149	75	74
8.	Prakasham	District	443	221	222
		Rural	413	204	209
		Urban	30	17	13
9.	Nellore	District	319	155	164
		Rural	222	106	116
		Urban	97	49	48

Rayalaseema (Ceded) Region

Year	State/District	Area	Total	Male	Female
2001	Rayalaseema	Region	11,273	5,760	5,485
1.	Cuddapah	District	549	278	271
		Rural	314	162	152
		Urban	235	116	119
2.	Kurnool	District	2152	1098	1054
		Rural	1452	731	721
		Urban	700	367	333
3.	Anantapur	District	810	415	395
		Rural	53	25	28
		Urban	757	390	367
4.	Chittur	District	58	30	28
		Rural	27	14	13
		Urban	31	16	15

Part (B): Karnataka

The total population of the scheduled caste in the state of Karnataka was **85,63,930** (43,39,745 males and 42,24,185 females) among them the Beda (Budga) Jangam populations was 54,873 (27,958 males and 26,915 females).¹²⁹⁰ In 2001 all the districts of present Karnataka State was recorded the Beda (Budga) Jangam population.

DISTRICT, RURAL AND URBAN POPULATION OF BEDA (BUDGA) JANGAM IN MYORE:

Year	State/ District	Area	Total	Male	Female
2001	Karnataka	State	52,515	28,158	26,915
		Rural	39682	20142	19540
		Urban	15191	7816	7375
1.	Belgaum	District	2101	1053	1048
		Rural	1388	689	699
		Urban	713	364	349
2.	Bagalkot	District	344	179	165
		Rural	179	100	79
		Urban	165	99	86
3.	Bijapur	District	720	382	338
		Rural	405	228	177
		Urban	315	154	161
4.	Gulbarga	District	1489	748	741
		Rural	1041	521	520
		Urban	448	227	221
5.	Bidar	District	7677	3872	3805
		Rural	6443	3228	3215
		Urban	1234	644	590
6.	Raichur	District	7753	3858	3895
		Rural	5133	2545	2588
		Urban	2620	1313	1307
7.	Koppal	District	4159	2117	2042
		Rural	2982	1520	1462
		Urban	1177	597	580

¹²⁹⁰ Bhaisare.S.D., Census of India-2001, Karnataka, Table-A-14 (Appendix), Special Tables on Scheduled Castes.P.1 Available at Link: PC01_SC14_29.xls

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8.	Gadag	District	457	245	212
		Rural	368	199	169
		Urban	89	46	43
9.	Dharwad	District	945	500	445
		Rural	184	100	84
		Urban	761	400	361
10.	Uttara kannada	District	197	112	85
		Rural	93	50	43
		Urban	104	62	42
11.	Haveri	District	2560	1323	1237
		Rural	2028	1044	984
		Urban	532	279	253
12.	Bellary	District	2484	1318	1166
		Rural	1516	803	713
		Urban	968	515	453
13.	Chitradurga	District	3008	1529	1479
		Rural	2347	1529	1479
		Urban	661	333	328
14.	Davanagere	District	7352	3787	3565
		Rural	4594	2355	2239
		Urban	2758	1432	1326
15.	Shimoga	District	2142	1094	1048
		Rural	1588	800	788
		Urban	554	294	260
16.	Udupi	District	7	4	3
		Rural	**	**	**
		Urban	7	4	3
17.	Chikmagalur	District	3459	1764	1695
		Rural	3075	1570	1505
		Urban	384	194	190
18.	Tumkur	District	2238	1144	1094
		Rural	1821	927	894
		Urban	417	217	200
19.	Kolar	District	2358	1179	1179
		Rural	2281	1145	1136
		Urban	77	34	43

20.	Bangalore	District	1143	585	558
		Rural	116	57	59
		Urban	1027	528	499
21.	Banagalore (rural)	District	1384	705	679
		Rural	1340	677	663
		Urban	44	28	16
22.	Mandya	District	79	43	36
		Rural	68	36	32
		Urban	11	7	4
23.	Hassan	District	478	249	229
		Rural	418	214	204
		Urban	60	35	25
24.	Dhakshina kannada	District	42	20	22
		Rural	4	3	1
		Urban	38	17	21
25.	Kodagu	District	4	3	1
		Rural	4	3	1
		Urban	**	**	**
26.	Mysore	District	283	140	143
		Rural	262	130	132
		Urban	21	10	11
27.	Chamarajanagar	District	10	5	5
		Rural	4	2	2
		Urban	6	3	3

Part-(C): Maharashtra

The total population of the scheduled caste in the state of Maharashtra was **98,81,656** (50,63,062 males and 48,18,594 females) among them the Beda (Budga) Jangam populations was 31,206 (15,919 males and 15,287 females).¹²⁹¹ In 2001, in all districts of the state was recorded the Beda (Budga) Jangam population.

¹²⁹¹ Biswas Samir Kumar, Census of India, 2001, Maharashtra, Special Tables on Scheduled caste, P.1, Available at Link: PC01_SC14_27.xls

**DISTRICT, RURAL AND URBAN POPULATION OF BEDA
(BUDGA) JANGAM IN MAHARASHTRA**

Year	State/District	Area	Total	Male	Female
2001	Maharashtra	State	31,206	15,919	15,287
		Rural	19295	9807	9492
		Urban	11911	6116	5795
1.	Nandurbar	District	***	***	***
		Rural			
		Urban			
2.	Dhule	District	35	15	20
		Rural	**	**	**
		Urban	35	15	20
3.	Jalgaon	District	17	8	9
		Rural	17	8	9
		Urban	**	**	**
4.	Akola	District	1	1	**
		Rural	**	**	**
		Urban	1	1	**
5.	Amaravathi	District	4	1	3
		Rural	2	1	1
		Urban	2	1	1
6.	Wardha	District	7	3	4
		Rural	6	3	3
		Urban	1	**	1
7.	Nagpur	District	89	49	40
		Rural	**	**	**
		Urban	89	49	40
8.	Gadchiroli	District	42	20	22
		Rural	42	20	22
		Urban	**	**	**
9.	Chandrapur	District	27	13	14
		Rural	9	3	6
		Urban	18	10	8
10.	Yavatmal	District	174	89	85
		Rural	96	49	47
		Urban	78	40	38

11.	Nanded	District	2673	1360	1313
		Rural	2089	1048	1041
		Urban	584	312	272
12.	Hingoli	District	45	22	23
		Rural	14	7	7
		Urban	31	15	16
13.	Parbhani	District	88	44	44
		Rural	51	27	24
		Urban	37	17	20
14.	Jalna	District	5	3	2
		Rural	**	**	**
		Urban	5	3	2
15.	Aurangabad	District	148	77	71
		Rural	16	6	10
		Urban	132	71	61
16.	Nasik	District	487	264	223
		Rural	254	144	110
		Urban	233	120	113
17.	Thane	District	648	311	337
		Rural	**	**	**
		Urban	648	311	337
18.	Mumbai (Suburban)	District	459	245	214
		Rural	**	**	**
		Urban	454	245	214
19.	Mumbai	District	42	20	22
		Rural	**	**	**
		Urban	42	20	22
20.	Raigarh	District	1523	763	760
		Rural	1304	653	751
		Urban	219	110	109
21.	Pune	District	1198	620	578
		Rural	331	166	165
		Urban	867	454	413
22.	Ahmednagar	District	634	338	296
		Rural	492	257	235
		Urban	142	81	61
23.	Bid	District	541	297	244
		Rural	365	199	166
		Urban	176	98	78

*BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
it's Religious Journey from Tribe to Caste)*

24.	Latur	District	1202	636	566
		Rural	912	486	426
		Urban	290	150	140
25.	Osmanabad	District	1314	663	651
		Rural	1140	578	562
		Urban	174	85	89
26.	Solapur	District	13345	6786	6559
		Rural	6844	3464	3380
		Urban	6501	3322	3179
27.	Satara	District	557	290	267
		Rural	455	233	222
		Urban	102	57	45
28.	Ratnagiri	District	400	201	199
		Rural	393	197	196
		Urban	7	4	3
29.	Sindhudurg	District	19	8	11
		Rural	19	8	11
		Urban	**	**	**
30.	Kolhapur	District	2566	1281	1285
		Rural	1951	973	978
		Urban	615	308	307
31.	Sangli	District	2916	1491	1425
		Rural	2493	1273	1220
		Urban	423	218	205

UNIT-IV**CENSUS OF INDIA – 1991****Part (A): Andhra Pradesh**

**DISTRICT, RURAL AND URBAN POPULATION OF BEDA
(BUDGA) JANGAM IN TELANGANA, SARKAR AND
RAYALASEEMA REGIONS¹²⁹²**

Sl. No.	State/District	Area	Total	Male	Female
1991	Andhra Pradesh	State	34,656	17,571	17,085
		Rural	25932	13190	12742
		Urban	8724	4381	4343
1.	Adilabad	District	273	146	127
		Rural	250	133	117
		Urban	23	13	10
2.	Nizamabad	District	1753	884	8869
		Rural	1566	796	770
		Urban	187	88	99
3.	Karimnagar	District	1263	629	634
		Rural	737	369	368
		Urban	526	260	266
4.	Madak	District	3503	1790	1713
		Rural	1995	1023	972
		Urban	1508	767	741
5.	Hyderabad	District	1863	910	953
		Rural	**	**	**
		Urban	1863	767	953
6.	Ranga reddy	District	3133	1573	1560
		Rural	1929	971	958
		Urban	1204	602	602
7.	Mahabubnagar	District	3719`	1939	1783
		Rural	3640	1905	1735
		Urban	82	34	48

¹²⁹² Banthia,J.K., Census of India, 1991, Andhra Pradesh, Series-2, Part-VIII (i), Special Tables on Scheduled Castes, P.1

*BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
it's Religious Journey from Tribe to Caste)*

8.	Nalgonda	District	5485	2786	2699
		Rural	5068	2578	2490
		Urban	417	208	209
9.	Warangal	District	4287	2160	2127
		Rural	3439	1721	1718
		Urban	848	439	409
10.	Khammam	District	1420	706	714
		Rural	1227	604	623
		Urban	193	102	91
11.	Srikakulam	District	187	91	96
		Rural	132	65	67
		Urban	55	26	29
12.	Vizianagaram	District	75	41	34
		Rural	57	35	22
		Urban	18	6	12
13.	Vishakapatnam	District	381	197	184
		Rural	174	94	80
		Urban	207	103	104
14.	East-Godavari	District	1643	826	817
		Rural	1350	681	669
		Urban	293	145	148
15.	West-Godavari	District	1556	787	769
		Rural	1460	730	730
		Urban	96	57	39
16.	Krishna	District	1160	582	578
		Rural	935	471	464
		Urban	225	111	114
17.	Guntur	District	581	294	287
		Rural	496	253	243
		Urban	85	41	44
18.	Prakasham	District	720	361	359
		Rural	439	222	217
		Urban	281	139	142
19.	Nellore	District	792	409	383
		Rural	474	240	234
		Urban	318	169	149

20.	Cuddapaha	District	78	49	29
		Rural	40	20	20
		Urban	58	29	9
21.	Kurnool	District	407	208	199
		Rural	267	139	128
		Urban	140	69	71
22.	Anantapur	District	127	69	58
		Rural	80	44	36
		Urban	47	25	22
23.	Chittur	District	247	134	113
		Rural	177	96	81
		Urban	70	38	32

Telangana Region

Sl. No.	State/District	Area	Total	Male	Female
1991	Andhra pradesh	Telangana	26,699	13,523	13,179
1.	Adilabad	District	273	146	127
		Rural	250	133	117
		Urban	23	13	10
2.	Nizamabad	District	1753	884	869
		Rural	1566	796	770
		Urban	187	88	99
3.	Karimnagar	District	1263	629	634
		Rural	737	369	368
		Urban	526	260	266
4.	Madak	District	3503	1790	1713
		Rural	1995	1023	972
		Urban	1508	767	741
5.	Hyderabad	District	1863	910	953
		Rural	**	**	**
		Urban	1863	767	953
6.	Ranga reddy	District	3133	1573	1560
		Rural	1929	971	958
		Urban	1204	602	602
7.	Mahabubnagar	District	3719`	1939	1783
		Rural	3640	1905	1735
		Urban	82	34	48

*BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
it's Religious Journey from Tribe to Caste)*

8.	Nalgonda	District	5485	2786	2699
		Rural	5068	2578	2490
		Urban	417	208	209
9.	Warangal	District	4287	2160	2127
		Rural	3439	1721	1718
		Urban	848	439	409
10.	Khammam	District	1420	706	714
		Rural	1227	604	623
		Urban	193	102	91

Coastal (Sarkar) Region

Sl. No.	State/district	Area	Total	Male	Female
1991	Costal/Sarkar	Region	7095	3688	3407
1.	Srikakulam	District	187	91	96
		Rural	132	65	67
		Urban	55	26	29
2.	Vizianagaram	District	75	41	34
		Rural	57	35	22
		Urban	18	6	12
3.	Vishakapatnam	District	381	197	184
		Rural	174	94	80
		Urban	207	103	104
4.	East-Godavari	District	1643	826	817
		Rural	1350	681	669
		Urban	293	145	148
5.	West-Godavari	District	1556	787	769
		Rural	1460	730	730
		Urban	96	57	39
6.	Krishna	District	1160	582	578
		Rural	935	471	464
		Urban	225	111	114
7.	Guntur	District	581	294	287
		Rural	496	253	243
		Urban	85	41	44
8.	Prakasham	District	720	361	359
		Rural	439	222	217
		Urban	281	139	142

9.	Nellore	District	792	409	383
		Rural	474	240	234
		Urban	318	169	149

Rayalaseema (Ceded) Region

Sl. No.	State/District	Area	Total	Male	Female
1991	Rayalaseema	Region	859	460	399
1.	Cuddapaha	District	78	49	29
		Rural	40	20	20
		Urban	58	29	9
2.	Kurnool	District	407	208	199
		Rural	267	139	128
		Urban	140	69	71
3.	Anantapur	District	127	69	58
		Rural	80	44	36
		Urban	47	25	22
4.	Chittur	District	247	134	113
		Rural	177	96	81
		Urban	70	38	32

Part (B): Karnataka

**DISTRICT, RURAL AND URBAN POPULATION OF BEDA
(BUDGA) JANGAM IN MYORE¹²⁹³**

Year	State/District	Area	Total	Male	Female
1991	Karnataka	State	1,21,056	62,461	58,595
		Rural	87112	44711	42401
		Urban	33944	17750	16194
1.	Belgaum	District	1027	567	460
		Rural	462	266	196
		Urban	565	301	264
2.	Bijapur	District	13057	6687	6370
		Rural	6894	3536	3358
		Urban	6163	3151	3012

¹²⁹³ Banthia.J.K., Census of India, 1991, Karnataka, Series-11, Vol.III, Part-VIII (I), Special Tables on Scheduled Castes, P.1

*BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
it's Religious Journey from Tribe to Caste)*

3.	Gulbarga	District	11628	6212	5416
		Rural	7730	4096	3634
		Urban	3898	2116	1782
4.	Bidar	District	16709	8380	8329
		Rural	13844	6896	6948
		Urban	2865	1484	1381
5.	Raichur	District	14169	7313	6856
		Rural	11548	5914	5634
		Urban	2621	1399	1222
6.	Dharwad	District	20773	10831	9942
		Rural	15763	8194	7569
		Urban	5010	2637	2373
7.	Uttara kannada	District	314	151	163
		Rural	86	45	41
		Urban	228	106	122
8.	Bellary	District	18595	9602	8993
		Rural	12536	6428	6108
		Urban	6059	3174	2885
9.	Chitradurga	District	14414	7443	6971
		Rural	9574	4902	4672
		Urban	4840	2541	2299
10.	Shimoga	District	5508	2801	2707
		Rural	4591	2354	2237
		Urban	917	447	470
11.	Chikmagalur	District	552	289	263
		Rural	515	267	248
		Urban	37	22	15
12.	Tumkur	District	2550	1278	1272
		Rural	2276	1136	1140
		Urban	274	142	132
13.	Kolar	District	749	388	361
		Rural	646	337	309
		Urban	103	51	52
14.	Bangalore	District	315	159	156
		Rural	39	21	18
		Urban	276	138	138

15.	Banagalore (rural)	District	192	96	96
		Rural	187	94	93
		Urban	5	2	3
16.	Mandya	District	126	66	60
		Rural	96	51	45
		Urban	30	15	15
17.	Hassan	District	209	115	94
		Rural	192	107	85
		Urban	17	8	9
18.	Dakshina kannada	District	27	17	10
		Rural	16	11	5
		Urban	11	6	5
19.	Kodagu	District	119	54	65
		Rural	108	50	58
		Urban	11	4	7
20.	Mysore	District	23	12	11
		Rural	9	6	3
		Urban	14	6	8

Part-(C): Maharashtra

DISTRICT, RURAL AND URBAN POPULATION OF BEDA (BUDGA) JANGAM IN MAHARASHTRA¹²⁹⁴

Year	State/District	Area	Total	Male	Female
1991	Maharashtra	State	36,332	18,519	17,813
		Rural	22969	11540	11429
		Urban	13363	6979	6384
1.	Dhule	District	10	8	2
		Rural	2	2	**
		Urban	8	6	2
2.	Jalgaon	District	7	3	4
		Rural	**	**	**
		Urban	7	3	4
3.	Buldana	District	4	2	2
		Rural	1	**	1
		Urban	3	2	1

¹²⁹⁴ Banthia. J.K. Census of India, 1991, Maharashtra, Series-11, Vol.II, Part-VIII (I), Special Tables on Scheduled Castes,P.1

*BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
it's Religious Journey from Tribe to Caste)*

4.	Akola	District	196	95	101
		Rural	92	45	47
		Urban	104	50	54
5.	Amaravathi	District	327	170	157
		Rural	250	138	112
		Urban	77	32	45
6.	Wardha	District	26	15	11
		Rural	1	1	**
		Urban	25	14	11
7.	Nagpur	District	39	19	20
		Rural	6	4	2
		Urban	33	15	18
8.	Bhandara	District	**	**	**
		Rural	**	**	**
		Urban	**	**	**
9.	Gadchiroli	District	40	19	21
		Rural	18	8	10
		Urban	22	11	11
10.	Chandrapur	District	141	57	84
		Rural	129	57	84
		Urban	129	51	78
11.	Yavatmal	District	222	107	115
		Rural	200	97	103
		Urban	22	10	12
12.	Nanded	District	3822	1949	1873
		Rural	2558	1288	1270
		Urban	1264	661	603
13.	Parbhani	District	127	72	55
		Rural	14	11	3
		Urban	113	61	52
14.	Jalna	District	9	3	6
		Rural	8	2	6
		Urban	1	1	**
15.	Aurangabad	District	119	70	49
		Rural	24	10	14
		Urban	95	60	35

16.	Nasik	District	146	83	63
		Rural	32	14	18
		Urban	114	69	45
17.	Greater bambay	District	609	366	243
		Rural	**	**	**
		Urban	609	366	243
18.	Raigarh	District	3130	1638	1436
		Rural	2160	1102	1058
		Urban	970	536	434
19.	Pune	District	821	432	389
		Rural	318	160	158
		Urban	503	272	231
20.	Ahamadnagar	District	1271	644	627
		Rural	982	483	499
		Urban	289	161	128
21.	Bid	District	594	326	268
		Rural	421	234	187
		Urban	173	92	81
22.	Latur	District	1233	652	581
		Rural	972	517	455
		Urban	261	135	126
23.	Osmanabad	District	795	401	394
		Rural	620	317	303
		Urban	175	84	91
24.	Solapur	District	9761	5009	4752
		Rural	4452	2316	2136
		Urban	5309	2693	2616
25.	Satara	District	4098	2037	2061
		Rural	1803	868	936
		Urban	2295	1169	1126
26.	Sindhudurg	District	178	111	67
		Rural	198	111	67
		Urban	**	**	**
27.	Kolhapur	District	4658	2318	2340
		Rural	4572	2268	2304
		Urban	86	50	36
28.	Sangli	District	1576	830	746
		Rural	1123	596	527
		Urban	453	234	219

UNIT-V

CENSUS OF INDIA–1981

In Andhra Pradesh, Karnataka & Maharashtra States, Census, 1981, the total Scheduled Caste population from Andhra Pradesh, Karnataka and Maharashtra was **1,80,37,846** (91,81,753 males and 88,55,093 females) among them the Beda (Budga) Jangam was **42,573** (21,872 males and 20,701 females).

Andhra Pradesh State: Districts (10) Telangana Region, total population of Beda (Budga) Jangangam was 7,814 (4,116 males and 3,698 females).

Andhra Pradesh State: Districts (9) Coastal (Sarkar) Region, total population of Beda (Budga) Jangangam was 2150 (1134 males and 1016 females).

Andhra Pradesh State: Districts (4) Rayalaseema (Ceded) Region, total population of Beda (Budga) Jangangam was 920 (459 males and 461 females).

Part-(A): Andhra Pradesh

The total population of the scheduled castes out of 59 scheduled casts in the state of Andhra Pradesh was **79,61,730** (40,39,242 males and 39,22,488 females), among them the Beda (Budga) Jangam population was 11,544 (5,996 male and 5,548 female) from all the three regions i.e. Telangana, Costal and Rayalaseema of Andhra Pradesh.¹²⁹⁵

¹²⁹⁵ Jaya Rao.S.S., Census of India, 1981, Andhra Pradesh, Series-2, Part-IX (i), Special Tables for Scheduled Castes &Scheduled Tribes, P.10 Available at Link: 58038_1981_SCH.pdf

**DISTRICT, RURAL AND URBAN POPULATION OF BEDA
(BUDGA) JANGAM IN THE STATE OF ANDHRA PRADESH
INCLUDING TELANGANA, SARKAR AND RAYYALASEEMA
REGIONS:**

Sl. No.	State/ District	Area	Total	Male	Female
1981	Andhra pradesh	State	11,544	5,996	5,548
		Rural	8477	4409	4068
		Urban	3067	1587	1480
1.	Adilabad	District	55	25	30
		Rural	49	22	27
		Urban	6	3	3
2.	Nizamabad	District	347	181	166
		Rural	331	173	158
		Urban	16	8	8
3.	Karimnagar	District	490	252	238
		Rural	466	240	226
		Urban	24	12	16
4.	Madak	District	1193	619	574
		Rural	418	225	193
		Urban	775	394	381
5.	Hyderabad	District	781	388	293
		Rural	**	**	**
		Urban	781	388	293
6.	Ranga reddy	District	891	458	433
		Rural	712	362	350
		Urban	179	96	83
7.	Mahabubnagar	District	778	413	365
		Rural	766	406	360
		Urban	18	7	5
8.	Khammam	District	400	190	210
		Rural	364	170	194
		Urban	36	20	16
9.	Warangal	District	870	450	420
		Rural	404	207	197
		Urban	466	243	223
10.	Nalgonda	District	2109	1140	969
		Rural	2085	1128	957
		Urban	24	12	12

*BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
it's Religious Journey from Tribe to Caste)*

11.	Srikakulam	District	97	50	47
		Rural	85	41	44
		Urban	12	9	3
12.	Vizianagaram	District	48	24	24
		Rural	48	24	24
		Urban	**	**	**
13.	Vishakapatnam	District	80	45	35
		Rural	54	31	23
		Urban	26	14	12
14.	East-godavari	Distirct	454	233	221
		Rural	406	203	203
		Urban	177	89	88
15.	West-godavari	District	343	207	136
		Rural	223	136	87
		Urban	120	71	49
16.	Krishna	District	166	94	72
		Rural	162	92	70
		Urban	4	2	2
17.	Guntur	District	267	130	137
		Rural	155	75	80
		Urban	112	55	57
18.	Prakasham	District	397	192	205
		Rural	358	174	184
		Urban	39	18	21
19.	Nellore	District	298	159	139
		Rural	263	137	126
		Urban	35	22	13
20.	Cuddapaha	District	82	41	41
		Rural	67	34	33
		Urban	15	7	8
21.	Kurnool	District	602	299	303
		Rural	484	240	244
		Urban	118	59	59
22.	Anantapur	District	28	14	14
		Rural	8	3	5
		Urban	20	11	9
23.	Chittur	District	208	105	103
		Rural	191	96	95
		Urban	17	9	8

Telangana Region

Sl. No.	State/District	Area	Total	Male	Female
1981	Andhra pradesh	Telangana	7,814	4,116	3,698
1.	Adilabad	District	55	25	30
		Rural	49	22	27
		Urban	6	3	3
2.	Nizamabad	District	347	181	166
		Rural	331	173	158
		Urban	16	8	8
3.	Karimnagar	District	490	252	238
		Rural	466	240	226
		Urban	24	12	16
4.	Madak	District	1193	619	574
		Rural	418	225	193
		Urban	775	394	381
5.	Hyderabad	District	781	388	293
		Rural	**	**	**
		Urban	781	388	293
6.	Ranga reddy	District	891	458	433
		Rural	712	362	350
		Urban	179	96	83
7.	Mahabubnagar	District	778	413	365
		Rural	766	406	360
		Urban	18	7	5
8.	Khammam	District	400	190	210
		Rural	364	170	194
		Urban	36	20	16
9.	Warangal	District	870	450	420
		Rural	404	207	197
		Urban	466	243	223
10.	Nalgonda	District	2109	1140	969
		Rural	2085	1128	957
		Urban	24	12	12

Coastal (Sarkar) Region

Year	State/District	Area	Total	Male	Female
1981	Coastal/sarkar	Region	2,150	1,134	1,016
1.	Srikakulam	District	97	50	47
		Rural	85	41	44
		Urban	12	9	3
2.	Vizianagaram	District	48	24	24
		Rural	48	24	24
		Urban	**	**	**
3.	Vishakapatnam	District	80	45	35
		Rural	54	31	23
		Urban	26	14	12
4.	East-godavari	Distirc	454	233	221
		Rural	406	203	203
		Urban	177	89	88
5.	West-godavari	District	343	207	136
		Rural	223	136	87
		Urban	120	71	49
6.	Krishna	District	166	94	72
		Rural	162	92	70
		Urban	4	2	2
7.	Guntur	District	267	130	137
		Rural	155	75	80
		Urban	112	55	57
8.	Prakasham	District	397	192	205
		Rural	358	174	184
		Urban	39	18	21
9.	Nellore	District	298	159	139
		Rural	263	137	126
		Urban	35	22	13

Rayalaseema (Ceded) Region

Year	State/District	Area	Total	Male	Female
1981	Rayalaseema	Region	920	459	461
1.	Cuddapaha	District	82	41	41
		Rural	67	34	33
		Urban	15	7	8

2.	Kurnool	District	602	299	303
		Rural	484	240	244
		Urban	118	59	59
3.	Anantapur	District	28	14	14
		Rural	8	3	5
		Urban	20	11	9
4.	Chittur	District	208	105	103
		Rural	191	96	95
		Urban	17	9	8

Part-(B): Karnataka

The total population of the scheduled castes out of 101 casts in the state of Karnataka is **55,96,353** (28,43,413 male and 27,51,940 female), among them the Beda (Budga) Jangam was **3,035** (**1,553** male and **1,482** female).¹²⁹⁶

DISTRICT, RURAL AND URBAN POPULATION OF BEDA (BUDGA) JANGAM IN THE MYORE:

Year	State/District	Area	Total	Male	Female
1981	Karnataka	State	3,035	1,553	1,482
		Rural	2386	1220	1166
		Urban	649	333	316
1.	Belgaum	District	121	66	55
		Rural	69	35	34
		Urban	52	31	21
2.	Bijapur	District	277	150	127
		Rural	258	138	120
		Urban	19	12	7
3.	Gulbarga	District	289	135	154
		Rural	244	115	129
		Urban	45	20	25
4.	Bidar	District	16	11	5
		Rural	16	11	5
		Urban	00	00	00

¹²⁹⁶ Das.B.K., Census of India-1981, Karnataka, Series-9, Part-IX (iii), Special Tables for Scheduled Castes-Table-I, P.4 Available at Link: 28490_1981_SPE.pdf

*BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
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5.	Raichur	District	127	66	61
		Rural	34	18	16
		Urban	93	48	45
6.	Dharwad	District	224	109	115
		Rural	168	83	85
		Urban	56	26	30
7.	Uttara kannada	District	150	70	80
		Rural	124	57	67
		Urban	26	13	13
8.	Bellary	District	98	53	45
		Rural	52	29	23
		Urban	46	24	22
9.	Chitradurga	District	74	36	38
		Rural	67	33	34
		Urban	7	3	4
10.	Shimoga	District	620	321	299
		Rural	569	296	273
		Urban	51	25	26
11.	Chikmagalur	District	30	17	13
		Rural	29	16	13
		Urban	1	1	00
12.	Tumkur	District	116	59	57
		Rural	107	56	51
		Urban	9	3	6
13.	Kolar	District	432	223	209
		Rural	367	187	180
		Urban	65	35	29
14.	Bangalore	District	460	189	271
		Rural	281	104	177
		Urban	179	85	94
15.	Mandya	District	13	6	7
		Rural	9	4	5
		Urban	4	2	2
16.	Hassan	District	71	36	35
		Rural	17	36	35
		Urban	**	**	**

17.	Dhakshina kannada	District	7	5	2
		Rural	2	2	00
		Urban	5	3	2
18.	Kodagu	District	3	2	1
		Rural	3	2	1
		Urban	**	**	**
19.	Mysore	District	6	2	4
		Rural	2	**	2
		Urban	4	2	2

Part-(C): Maharashtra

The total population of the scheduled castes out of 101 casts in the state of Maharashtra was **44,79,763** (22,99,098 males and 21,80,665 females) among them the Beda (Budga) Jangam was **27,994** (14,323 males and 13,671 females).¹²⁹⁷

DISTRICT, RURAL AND URBAN POPULATION OF BEDA (BUDGA) JANGAM IN MAHARASHTRA:

Year	State/District	Area	Total	Male	Female
1981	Maharashtra	State	27,994	14,323	13,671
		Rural	19903	10017	9886
		Urban	8091	4306	3785
1.	Dhule	District	29	14	15
		Rural	23	11	12
		Urban	6	3	3
2.	Jalgaon	District	13	4	9
		Rural	5	1	4
		Urban	8	3	5
3.	Buldana	District	13	6	7
		Rural	6	2	4
		Urban	7	4	3
4.	Akola	District	30	15	15
		Rural	29	14	15
		Urban	1	1	**

¹²⁹⁷ Mahana.P.P., Census of India,1981, Maharashtra, Series-12, Part-IX (i), Special Tables for Scheduled Castes, P.8 Available at Link: 28675_1981_SPE.pdf

*BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
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5.	Amaravathi	District	11	4	7
		Rural	**	**	**
		Urban	11	4	7
6.	Wardha	District	40	22	18
		Rural	6	2	4
		Urban	34	20	14
7.	Nagpur	District	46	17	29
		Rural	15	3+1	11
		Urban	31	13	18
8.	Bhandara	District	27	15	12
		Rural	19	10	9
		Urban	8	5	3
9.	Chandrapur	District	126	62	64
		Rural	114	58	56
		Urban	12	4	8
10.	Yavatmal	District	90	47	43
		Rural	65	36	29
		Urban	25	11	14
11.	Nanded	District	3847	1936	1911
		Rural	3349	1685	1664
		Urban	498	251	247
12.	Parbhani	District	370	188	182
		Rural	283	143	140
		Urban	87	45	42
13.	Aurangabad	District	120	64	56
		Rural	63	35	28
		Urban	57	29	28
14.	Nasik	District	464	233	231
		Rural	302	154	148
		Urban	162	78	83
15.	Thane	District	199	58	61
		Rural	14	6	8
		Urban	105	52	53
16.	Greater mumbai	District	688	390	298
		Rural	**	**	**
		Urban	688	390	298

17.	Raigarh	District	1540	755	785
		Rural	1467	712	755
		Urban	73	43	30
18.	Pune	District	1239	646	592
		Rural	556	278	278
		Urban	683	368	315
19.	Ahamadnagar	District	547	274	273
		Rural	405	200	205
		Urban	142	74	68
20.	Bid	District	551	282	269
		Rural	347	178	169
		Urban	204	104	100
21.	Osmanabad	District	2416	1240	1176
		Rural	1849	934	915
		Urban	567	306	261
22.	Solapur	District	7775	4027	3748
		Rural	4201	2123	2078
		Urban	3574	1904	1670
23.	Satara	District	2589	1295	1293
		Rural	2254	1118	1136
		Urban	335	177	158
24.	Ratnagiri	District	630	302	328
		Rural	598	284	314
		Urban	32	18	13
25.	Kolhapur	District	2716	1403	1313
		Rural	2269	1156	113
		Urban	447	247	200
26.	Sangli	District	1962	1025	937
		Rural	1668	875	793
		Urban	294	150	144

UNIT-VI

CENSUS OF INDIA-1971

Part (A): Andhra Pradesh

The total population of the scheduled castes in the state of Andhra Pradesh was **57,74,548** (**29,27,416** males and **28,47,132** females), among them the Beda (Budga) Jangam was 1932 (613 males and 1319 females).¹²⁹⁸

DISTRICT WISE POPULATION OF BEDA (BUDGA) JANGAM IN TELANGANA

Sl. No.	State/District	Area	Total	Male	Female
1971	Andhra pradesh	Telangana	1,932	613	1,319
		Rural	1820	528	1292
		Urban	112	85	27
1.	Adilabad	District	69	54	15
2.	Nizamabad	District	9	9	**
3.	Karimnagar	District	117	43	74
4.	Madak	District	2	1	1
5.	Hyderabad	District	6	2	4
6.	Mahabubnagar	District	**	**	**
7.	Nalgonda	District	424	125	299
8.	Warangal	District	6962	210	752
9.	Khammam	District	343	169	174

Part-(B): Mysore

The total population of the scheduled caste in the state of Mysore was **3850034** (1966999 males and 1883035 females) among them the Beda (Budga) Jangam population was 13676 (6781 males and 6895 females).¹²⁹⁹

¹²⁹⁸ Vedantam.T., Census of India-1971, Andhra Pradesh, Series-2, Part-II-C (i), Social and Cultural Tables (Tables C-VII & VIII) Part-V(A), Special Tables on Scheduled Castes and Scheduled Tribes, P.93

¹²⁹⁹ Padmanabha.P., Census of India-1971, Mysore, Series -14, Part-II-C (i), Social and Cultural Tables (Tables C-VII & VIII) Part-V (A), Special Tables on Scheduled Castes and Scheduled Tribes, 130

DISTRICT WISE POPULATION OF BEDA (BUDGA) JANGAM IN MYORE:

Year	State/District	Area	Total	Male	Female
1971	Mysore	State	13,676	6,781	6,895
		Rural	13676	6781	6895
		Urban	5879	2929	2950
1.	Gulbarga	District	2389	1214	1175
2.	Bidar	District	251	134	117
3.	Raichur	District	11036	5433	5603

Part-(C): Maharashtra

The total population of the scheduled caste in the state of Maharashtra was **22,79,024** (11,60,406 males and 11,18,618 females) among them the Beda (Budga) Jangam population was **455** (**237** males and **218** females).¹³⁰⁰

DISTRICT WISE POPULATION OF BEDA (BUDGA) JANGAM IN THE STATE OF MAHARASHTRA:

Year	State/District	Area	Total	Male	Female
1971	Maharashtra	State	455	237	218
		Rural	455	237	218
		Urban	**	**	**
1971	Aurangabad	Division	455	237	218
1.	Nanded	District	38	21	17
2.	Parbhani	District	24	8	16
3.	Bhir	District	350	168	182

¹³⁰⁰ Chari. R.B., Census of India, 1971, Maharashtra, Series -11, Part-V-A, Special Tables on Scheduled Castes and Scheduled Tribes, 20

UNIT-VII

CENSUS OF INDIA–1961

Part-(A): Andhra Pradesh

The total population out of 60 scheduled castes in the state of Andhra Pradesh is **44,21,528** (22,33,224 males and 21,88,304 females) among them the Beda (Budga) Jangam population was 1,840 (1,015 males and 8,25 females).¹³⁰¹

In 1961 total (9) districts in Telangana region, in all the districts identified and enumerated as Beda (Budga) Jangam is Scheduled Caste and the total population of the caste was 1,840 (1,015 males and 8,25 females) during 1961 present Telangana was part of the Andhra Pradesh State.¹³⁰² Nalgonda is highly populous district and Nizamabad is lowest populous district and Nalgonda, Khammam, Warangal, Karimnagar, Mahabubnagar and Hyderabad are respectively have highest population of Beda (Budga) Jangam caste and Nizamabad, Medak and Adilabad have lowest population.

DISTRICT, RURAL AND URBAN POPULATION OF BEDA (BUDGA) JANGAM IN TELANGANA:

Sl. No.	State/ District	Area	Total	Male	Female
1961	Andhra Pradesh	Telangana	1,840	1,015	825
		Rural	1735	966	769
		Urban	105	49	56
1.	Mahabubnagar	District	113	80	33
		Rural	94	67	27
		Urban	19	13	6

¹³⁰¹ Chandra Sekhar.A., Census of India-1961, Andhra Pradesh, Vol.II, Part-V-A, Special Tables on Scheduled Caste & Scheduled Tribes, P.10 Available at link: 43797_1961_SPE.pdf

¹³⁰² Chandra Sekhar.A., Census of India-1961, Andhra Pradesh, Vol.II, Part-V-A, Special Tables on Scheduled Caste & Scheduled Tribes, P.10 Available at Link: 43797_1961_SPE.pdf

2.	Hyderabad	District	104	51	53
		Rural	89	46	43
		Urban	15	5	10
3.	Nizamabad	District	30	23	7
		Rural	1	**	1
		Urban	29	23	6
4.	Adilabad	District	33	18	15
		Rural	33	18	15
		Urban	**	**	**
5.	Warangal	District	292	149	143
		Rural	285	147	138
		Urban	7	2	5
6.	Khammam	District	307	142	165
		Rural	298	138	160
		Urban	9	4	5
7.	Nalgonda	District	726	382	344
		Rural	726	382	344
		Urban	**	**	**
8.	Karimnagar	District	203	154	49
		Rural	177	152	25
		Urban	26	2	24
9.	Medak	District	32	16	16
		Rural	32	16	16
		Urban	**	**	**

Part-(B): Mysore

The total population of the scheduled castes out of 101 casts in the state of Mysore was 26,08,745 (13,25,097 males and 12,83,698 females) among them the Beda (Budga) Jangam population was **5,141** (2,393 males and 2,748 females).¹³⁰³

In 1961 Mysore State total three districts of present Karnataka were identified and enumerated in this region popularly known as [**Hyderabad Karnataka**, in 2019 it was officially renamed as **Kalyana Karnataka** consisting of six districts i.e. (1). Bidar (2). Kalaburagi (3). Yadagiri (4).

¹³⁰³ Balasubramanyam.K., Census of India-1961, Mysore, Vol.-XI, Part-V-A, Special Tables on Scheduled Caste & Scheduled Tribes, P.2 Available at Link: 41699_1961_SPE.pdf

Raichur (5). Koppal and (6). Bellary] as Beda (Budga) Jangam Caste is Scheduled Caste. In 1961 the total population of community was 5,141 (2,393 males and 2,748 females).¹³⁰⁴ Mysore state Beda (Budga) Jangam community have highest population in Gulgarga, Raichure, Bidar respectively and Bidar has lowest Beda (Budga) Jangam population, Yadgir, Koppal and Bellary do not returned the Beda (Budga) Jangam Caste.

DISTRICT, RURAL AND URBAN POPULATION OF BEDA (BUDGA) JANGAM IN MYORE:

Sl. No.	State/District	Area	Total	Male	Female
1961	Mysore	State	5,141	2,393	2,748
		Rural	3511	1533	1978
		Urban	1630	860	770
1.	Bidar	District	190	190	**
		Rural	3511	1533	1978
		Urban	1630	860	770
2.	Gulbarga	District	2565	1101	1464
		Rural	2011	861	1150
		Urban	554	240	314
3.	Raichur	District	2386	1102	1284
		Rural	1310	482	828
		Urban	1076	620	456

Part-(C): Maharashtra

Census, 1961 the total population of the scheduled castes out of 59 in the state of Maharashtra and its population was **17,41,461** (8,80,044 males and 8,61,417 females) among the scheduled castes population, the Beda (Budga) Jangam population was **16** (11 males and 5 females).¹³⁰⁵

In 1961 total three districts were identified and enumerated the Beda (Budga) Jangam community is Scheduled Caste in Maharashtra (Hyderabad

¹³⁰⁴ Balasubramanyam.K., Census of India-1961, Mysore, Vol.-XI, Part-V-A, Special Tables on Scheduled Caste & Scheduled Tribes, P.2 Available at Link: 41699_1961_SPE.pdf

¹³⁰⁵ Kulkarni.B.A., Census of India-1961, Maharashtra, Vol.-X. Part-V-A, Scheduled Caste & Scheduled Tribes in Maharashtra-Tables, P.44 Available at Link: 21566_1961_SCS.pdf

Maharashtra) known as *Marathwad* consisting of eight districts i.e. (1) Jalna, (2) Aurangabad, (3) Parbhani, (4) Hingoli, (5) Nanded, (6) Latur, (7) Osmanabad and (8) Beed, Osmanabad, Parbhani and Nanded more or less equally have the Beda (Budga) Jangam caste and Jalna, Aurangabad, Hingoli, Latur and Beed districts was not recorded the Beda (Budga) Jangam caste.

That as per Census, 1961 the total scheduled caste population of Andhra Pradesh (Telangana region (9) districts), Mysore (Hyderabad Karnataka enumerated in (3) districts) and Maharashtra (Marathwada enumerated in (3) districts) was 1,05,13,195 (44,38,365 males and 43,33,419 females) among them the Beda (Budga) Jangam was **6,997** (3,419 males and 3,578 females).

DISTRICT, RURAL AND URBAN POPULATION OF BEDA (BUDGA) JANGAM IN MAHARASHTRA:

Sl. No.	State/District	Area	Total	Male	Female
1961	Maharashtra	State	16	11	5
		Rural	12	7	5
		Urban	4	4	**
1.	Aurangabad	District	***	***	***
		Rural			
		Urban			
2.	Bhir	District	***	***	***
		Rural			
		Urban			
3.	Parbhani	District	5	2	3
		Rural	5	2	3
		Urban	**	**	**
4.	Nanded	District	5	4	**
		Rural	1	1	**
		Urban	4	4	**
5.	Osmanabad	District	6	4	2
		Rural	6	4	2
		Urban	**	**	**

UNIT-VIII

CENSUS OF THE H.E.H. NIZAM'S DOMINIONS OF HYDERABAD STATE (DECCAN)-1921

Hyderabad State, 1921 the Beda (Budga) Jangam community was enumerated as *Beda Jangam* in the H.E.H. the Nizam's Dominions of the Hyderabad State, its population in the State of Hyderabad was 1084 (757 males and 327 females).¹³⁰⁶ In this census report the castes were identified as chronological order in which the Beda Jangam is in B-Sl.No.10.

HYDERABAD POPULATION OF BEDA (BUDGA) JANGAM

Sl. No.	State	Area	Total	Male	Female
1921	Hyderabad	Deccan	1,084	757	327
1.	Beda Jangam	Deccan	1084	757	327

¹³⁰⁶ Mohamed Rahmatulla (1922) Census of India,1921, Vol.XXI, Part-II, Imperial Tables, Govt. Central Press, Hyderabad. P.98

UNIT - IX

CENSUS OF INDIA: HEH THE NIZAMS DOMINIONS OF HYDERABAD-1901

Hyderabad State, 1901 the Beda (Budga) Jangam community was enumerated as ***Budgi Jangam*** in the H.E.H. the Nizam's Dominions of the Hyderabad State, its population was 3 (3 males and no female population was recorded), and it is recorded Budgi Jangam 3 males in Warangal subha. In this census report the castes were identified as chronological order in which the *Budgi Jangam* was in Sl.No.17.¹³⁰⁷

HYDERABAD POPULATION OF BEDA (BUDGA) JANGAM

Sl. No.	State	Area	Total	Male	Female
1901	Telangana	Hyderabad	3	**	**
1.	Budgi Jangam	Deccan	3	3	**

¹³⁰⁷ Mirza Mehdy Khan (1902) Census of India,1901, Hyderabad, Vol.XXII, Part-I, H.H. The Nizam's Govt. Hyderabad, P.280, 366 & 446

UNIT-X

CENSUS OF INDIA: HEH THE NIZAMS DOMINIONS OF HYDERABAD-1891

Hyderabad State, 1891 the Beda (Budga) Jangam community was enumerated as *Jangam Budigai* and *Jangam Gudisa* in the H.E.H. the Nizam's Dominions of the Hyderabad State, its population strength not mentioned and enumerated in the State of Hyderabad.¹³⁰⁸

HYDERABAD POPULATION OF BEDA (BUDGA) JANGAM

Sl. No.	State	Area	Total	Male	Female
1891	Telangana	Hyderabad	***	***	***
1.	Jangam Budigai	Deccan	**	**	**
2.	Jangam Gudisa	Deccan	**	**	**

¹³⁰⁸ Mirza Mehdy Khan (1894) Census of India, 1891, HE.H the Nizam's Dominions, Vol.XXIII, Part-II, Steam Press, Bombay, P.xxv

UNIT-XI

CENSUS OF MADRAS PRESIDENCY-1881

Madras, 1881 the Beda (Budga) Jangam community was enumerated as **Budaga Jangam** and as **Budiga Jangam** in the Madras Presidency, its population was 9 (3 males and 6 females) and Budiga Jangam is 5 (1 male and 4 females), Budaga Jangam was 4 (2 males and 2 females), Baidaru Jangam 2 (2 males and no female) and Baddarlu Jangam 4 (2 males and 2 females).¹³⁰⁹

MADRAS PRESIDENCY POPULATION OF BUDAGA/ BUDIGA JANGAM

Sl.No.	State	Area	Total	Male	Female
1881	Madras Presidnecy	Sarkar	15	7	8
1.	Budaga Jangam	Sarkar	4	2	2
2.	Budiga Jangam	Sarkar	5	1	4
3.	Baidaru Jangam	Sarkar	2	2	**
4.	Baddarlu Jangam	Sarkar	4	2	2

** - Not Available

A. - Animist

*** - Not Enumarated

P. - Primitive Tribe

¹³⁰⁹ Lewis McIver (1883) Imperial Census of 1881, The Presidency of Madras, Vol.IV, Govt. Press, Madras, P.225

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ANNEXURE – I

BEDA (BUDGA) JANGAM ADVOCATES:

S. No.	Name of the advocate	Address	Contact
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4.	Kondapalli Saym Sunder	Nellore	99852 46808
5.	Kondapalli hari Babu	Nellore	81434 02328
6.	Kalyanam Narsimha Murthy	Vizayawada	98429221187
7.	Yadavalli Pravalika	Nellore	94939 18798
8.	Yadavalli Bikshavathi	Nandyala	95158 70417
9.	Thatikonda Ramanjaneyulu	Nandikotkur	93471 44271
10.	Yadavalli Bikshavathi	Hyderabad	93910 53422
II	KARNATAKA	(11)	MOBILE NO
1.	Siruvati Narshimlu (PP)	Gulburga	94485 05976
2.	Rudraksha Shivaraj	Raichur	99006 07366
3.	Ramesh Toorpati	Chikballapur	97383 50571
4.	Sanku Mahantesh	Raichur	96633 93477
5.	Shanku Shankar (Sudugadu Siddha)	Bijapur	94495 03574
6.	Komari Durgaji Dyamanna (Sudugadu Siddha)	Belgaum	99866 30069
7.	Vibhuthi Veeresh. K (Sudugadu Siddha)	Davangere	83101 41945 98447 19364
8.	Vibhoothi Maruthy (Sudugadu Siddha)	Gadag	96203 04458
9.	Badiga Chennaiah (Sudugadu Siddha)	Darwad	78996 41988
10.	Kinnera Laxman (Sudugadu Siddha)	Vijayanagara	97312 85254
11.	Mahadevuni Manjunath (Sudugadu Siddha)	Bangalore	97411 61111

III	MAHARASHTRA	(02)	MOBILE NO
1.	Krushna Suryavamshi	Pune	98902 58704 99705 49330
2.	Aleti Vijay Balu Gavali	Kolhapur	98900 91684
IV	TAMIL NADU	(01)	MOBILE NO
1.	Dokku Markandan.A. (Bairra)	Chennai Pattabiram	89251 38305 99402 97614
V	TELANGANA	(28)	MOBILE NO
1.	Pastham Yadaiah (Late)	Hyderabad	93953 99740
2.	Pastham Ravi Kiran (APP)	Husnabad	98498 81847
3.	Srigiri Shiva Shanker	Hyderabad	99493 26714
4.	Rachuri Shiva Kumar	Hyderabad	94407 90199
5.	Narkuti Gopal	Hyderabad	99487 42423
6.	Dr. Vibhudi Venkateshwarlu	Hyderabad	70132 63488
7.	Gandam Shiva	Warangal	99084 16651
8.	Chithari Srinivas	Sanga Reddy	99123 40012
9.	Miryala Jagan	Ibrahimpatnam	99510 34135
10.	Ponnakanti Geetha	Hyderabad	94942 39873
11.	Chelimalla Padmaiah	Miryalaguda	96667 23127 86398 84333
12.	Kinnera Yadagiri	Karimnagar	83741 19667
13.	Pasupula Shilpa	Adilabad	72859 21263
14.	Pastham Monika	Hyderabad	97034 79840
15.	Narkuti Gopal	Warangal	94416 69500
16.	Parvatham Ramulu	Siddipet	92955 55756
17.	Kadamanchi Rambabu	Bongiri	97019 31372
18.	Sirigiri Krishna	Hyderabad	99493 26714
19.	Motam Rambabu	Huzurabad	98499 68848
20.	Pastham Mallikarjuna	Hyderabad	79895 65417
21.	Chithari Ananthaiah	Sangareddy	94400 00671
22.	Vibhudi Srivani	Hyderabad	97009 68769
23.	Pavan Kallem	Hyderabad	99085 41321
24.	Patti Naresh	Hyderabad	95534 58827
25.	Kathi Gopal	Hyderabad	96769 90727
26.	Miryala Ramesh	Mahabubnagar	98498 21655
27.	Kinnera Rahul	Hyderabad	91332 34141
28.	Kallem Anjaneyulu	Hyderabad	86888 40399

ANNEXURE-II

BEDA (BUDGA) JANGAM DOCTORS:

SL. NO.	NAME OF THE DOCTOR	ADDRESS	CONTACT
I	ANDHRA PRADESH	(13)	MOBILE NO
1.	Dr. Yadavalli Venkatramana	Hyderabad	91542 99692
2.	Dr. Kondapally Shanthi	Proddtur	90594 97859 93813 68629
3.	Dr. Rudrakshala Gourappa	Yemmiganur	93982 25469
4.	Dr. Balagola Adinarayana S/o. Sunkanna	Nandyal	86884 88785 94932 51674
5.	Dr. Kondapally Ajay Kumar	Athmakur	99852 75553
6.	Dr. Yadavalli Vinay S/o. Nageswar rao	Kurnool Kallur Estate	97014 38872
7.	Dr. Ashwa Shanthi	Kurnool	95815 15131
8.	Dr. Kalyanam Daya	Guntur	91107 21071
9.	Dr. Thurpati Sreekanth	Kurnool	93813 68629
10.	Dr. Mothe Supriya	Nandyal	83090 75769
11.	Dr. Thurpati Venkatesh	Kurnool	99593 52140
12.	Dr. Balagola Veeraprabakash	Nandyal	96428 28929
13.	Dr. Usha Rani Mothe	Gadag	89715 52048 94496 41726
II	GOA	(1)	MOBILE NO
1.	Dr. Suraj Mallappa Vibhuti	Goa	98602 71379
III	KARNATAKA	(9)	MOBILE NO
1.	Dr. Mogutam Anjaiah	Gulbargaha	98459 62084
2.	Dr. Mallesh Vibhudhi (Sudugadu Siddha)	Darwad	89715 52048 94496 41726
3.	Dr. Turpati Geetha	Bangalore	93413 41124
4.	Dr. Subhas .R. Bahuroopi Medical Officer (Sudugadu Siddha)	Belgaum	80509 90358
5.	Dr. Muggu Vidya Mallesh. S (Sudugadu Siddha)	Chikmangalore	91136 59563
6.	Dr. Muggu Vinaya Mallesh. S (Sudugadu Siddha)	Chikmangalore	86862 23921 74113 08498

7.	Dr. Muggu Siri Mallesh.S (Sudugadu Siddha)	Chikmangalore	91136 59563
8.	Dr. Kindri Mahandra	Koppal	98804 33432
9.	Dr. Toorpati Nagaraju	Bangalore	86183 40895
IV	MAHARASHTRA	(5)	MOBILE NO
1.	Dr. Koli Kalpana	Jalgoan	88303 62822
2.	Dr. Rajesh Name	Chandrapur	99701 11691
3.	Dr. Maruthi Name	Chandrapur	88881 66852
4.	Dr. Kadamanchi Lokesh	Amaravathi	98341 80608
5	Dr. Laxman Gansulwar Kinvat		
V	TAMIL NADU	(0)	MOBILE NO
1.	Nil	Nil	NIL
VI	TELANGANA	(48)	MOBILE NO
1.	Dr. Kondapally Swamy	Hyderabad	79891 93898
2.	Dr. Kathi Janardhan (RMO)	Hyderabad	83284 58503
3.	Dr. Kondapally Kavitha	Hyderabad	80084 56677
4.	Dr. Gandam Lavanya	Mahabubabad	94935 70490
5	Dr. Gaddam Balakrishna	Sanga reddy	81060 64887
6.	Dr. Pastham Venkatesh	Ammapur/Thorur	97053 32334
7.	Dr. Chilla Sunitha	Thorrur/London	+447769267933
8.	Dr. Barathkavi Srinivas	Kolkata	96185 28849
9.	Dr. Gandam Rambabu	Thorur	79010 10179
10.	Dr. Barathkavi Lavanya	Kolkata	96185 28849
11.	Dr. Challa Anand	Karimnagar	99494 32258
12.	Dr. Kathi Sanjay Kumar	Siddipet	96520 97520
13.	Dr. Charla Hareesh	Thorur,	70368 79237
14.	Dr. Kallem Simhachalam	Uppal	99519 72443
15.	Dr. Turpati Shiva	Thorur	93929 89156
16.	Dr. Kathi Sagar	Hyderabad	88868 58486
17.	Dr. Mothe Pranay	Jangoan	89196 59529
18.	Dr. Gandam Sai	Kolkata	98499 11190
19.	Dr. Kadamachi Rama Devi	Hyderabad	99518 79785
20.	Dr. Gandam Sreelekha	Nizamabad	82476 29232
21.	Dr. Mothe Pranay	Warangal	99497 45843
22.	Dr. Mottam Srishailam	Manchiriyala	78890 49835
23.	Dr. Sirupati Prem Sagar	Hanmakonda	70758 59199

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24.	Dr. Ura Sruthi	Mahabubabad	99591 68488
25.	Dr. Mothe Teja	Hyderabad	99895 14190
26.	Dr. Gandam Lavanaya	Thorrur	87908 89284
27.	Dr. Thurpati Aruna	Hyderabad	98667 62443
28.	Dr. Parvatham Pranay	Cheriyala	83743 09306
29.	Dr. Kalyanam Soni	Peddapally	88975 20608
30.	Dr. Kallem Sagar	Gopalraopet	96665 90855
31.	Dr. Kallem Anusha	Nandanam	93928 76257
32.	Dr. Kondapally Harish	Athmakur	98488 85317
33.	Dr. Kallem Narshimha	Nandanam	80963 16063
34.	Dr. Mothe Prabhakar	Valigonda	81869 15656
35.	Dr. Kallem kiran	Karimnagar	73861 10510
36.	Dr. Kadamanchi Sanjeev	Warangal	86398 10203
37.	Dr. Kathi Sampath	Siddipet	93908 10967
38.	Dr. Mothe Santhoshi	Dubbaka	86862 42921
39.	Dr. Kalayanam Vishnavi	Siddipet	63047 03927
40.	Dr. Irnala Rajesh	Peddapally	91824 08272
41.	Dr. Ravi Kadem	Ammapuram	93917 51331
42.	Dr. Sirigiri Rahul Siddartha	AIIMS-Delhi	70135 43144
43.	Dr. Kadamanchi Sony	Hyderabad	99518 79785
44.	Dr. Dudhukuri Mahes Kumar	AIIMS-Raipur	81436 38311
45.	Dr. Pastham Mounika	Jadcharla	94903 41943
46.	Dr. Chilla Anitha	Thorrur	90326 77058
47.	Dr. Chilla Sai kiran	Thorrur	99897 74827

ANNEXURE-III**BEDA (BUDGA) JANGAM NRIS:**

Sl. No.	NAME	COUNTRY	CONTACT
I	ANDHRA PRADESH	(7)	MOBILE NO
1.	Bailpati ramakrishna Venigandla, Pedda Kakani (m), Guntur	Canada	90085 01666
2.	Kondapally Ashok Kumar S/o. Venkateswarlu-Poddutur	Michigan	+14085 208758
3.	Thota Swapna D/o. Mothe Parameshwar, Bhoothpur	Zambia	9866723366
4.	Thota chandra mouli Viswanatham Thadipatri , ananthapuram	Zambia	8500068711
5.	Muthyala Ravanth Kumar S/o. Jagadiswar, Hyderabad	New Castle	+91 93966 90921
6.	Gandam Haribabu Thalluru	London, U.K.	+91 99129 59602
7.	Vibhudi Chandrashekhar Abdullapurmet/ Devnagar/Vitalangar, Kurnool	Dubai	+91 87908 47697
II	KARNATAKA	(01)	MOBILE NO
1.	Kalyanam Dinesh Chikka Kariyappa	New York	+1 929-413-6953
III	MAHARASHTRA	(0)	MOBILE NO
1.	Nil	Nil	Nil
IV	TAMIL NADU	(0)	MOBILE NO
1.	Nil	Nil	Nil
V	TELANGANA	(20)	MOBILE NO
1.	Dr. Kallep Parashuram Asst. Prof. Abu Dhabi University [Nandanam, Bhongir-Yadadri-Bhongiri]	Abudhabi	+91 93966 90921
2.	Turpati Shyamsundar S/o. Peddagosai, Reponi	Faris (France)	+91 90590 49325

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3.	Kadumanchi Sravanti Hyderabad	U.S.A.	+91 90005 88875
4.	Kadumanchi Prakash S/o. Ramulu, Hyderabad	U.S.A.	+91 90005 88875
5.	Kondapally Jagan S/o. Jammulu, Kalwakurthy	Australia	94909 87013
6.	Kadamanchi Ganesh S/o. Sahadevudu, 99518 79785	U.S.A.	+19132893456
7.	Pastham anil S/o. Pastham Somaiah, Jillelaguda	New York	93945 17212
8.	Kallem Durga Prasad Adilabad	U.S.A.	+1 424-750-0975
9.	Partham Mahendar Adilabad	U.S.A.	+1 424-558-4122
10.	Mothe Prashanth, S/o. Mothe Tirupati, Warangal, 98480 53291	Melbourne	+61-452-586-139
11.	Kadamanchi Satyanarana S/o, Yellaiah, Seriguda	Texas, U.S.A.	+1 706-402-0958
12	Dr. Chilla Sunitha (Thorrur)	Edinburgh	+447769267933
13.	Kathi Gopal S/o. Kathi Narsaiah (Jangoan)	U.S.A.	+91 9676990727
14.	Kadamanchi Ashmitha Nandam (d/o. Prabhakar)	Canada	98487 60811
15.	Kadamanchi Goverdan	U.K.	8897751546
16.	Pastham Mounika D/o. Janardhan (Nagole)	U.S.A.	+1 240 7899762
17.	Pastham Ganesh (Nagole)	U.K.	+44 7413454858
18.	Vibhudi Laxman Raju Hyderabad	U.S.A.	+91 9700007787
19.	Kadamanchi Ganesh Hyderabad	U.K.	8897751546
20.	Allam Laxman Raju S/o. Arjun raj (Mucian)	U.K.	+91 79954 57080

ANNEXURE-IV**RESPONDENTS (RESOURCE PERSONS)****A: RESPONDENTS FROM BEDA (BUDGA) JANGAM AND OTHERS:****I-ANDHRA PRADESH**

NAME	ADDRESS	MOBILE NO.
Yelamarthi Madhu S/o. Bikshavati	H.No.16-214, Nandikotkur (v) & (m), Kurnool-518 401	90004 80522
Sankula Mahalingappa S/o. Maranna Budga	H.No.3/95, Jangala Colony, Yerrakota (v) & (post) Yemmiganur , Kurnool– 518 360	99892 94371
Vibhudi Ramesh S/o.Vibhudi Jammania	H.No.8-916, Uyala Kunta Veedi, Budga Jangala Colony, Narappala (v) & (m), Ananthapur-515 425	99089 89406
Gandam Srinu, S/o. Venkateshwari	H.No.9-388/45, Yapachettu Centre, Yerrapalem, Mangalagiri Guntur– 522 503 (95053 92386)	73860 26044
Bailapati Rambabu S/o. Anjaneyulu	H.No.9-266, Venigandla, Peddakakani, Guntur-522 509	86449 98888
Nilakantam Babu S/o. Chinna Kalikaiah	6-66, Kuppayapalem, Dakkili Mandalam, Velampalli, Venkatagiri, Tirupati-524 134	80566 09131
Sankula Satish Kumar S/o. Sankula	H.No.9-57, Kesarpalli, Bazaru Gannavaram Post, Krishna-521 101 (93903 61556)	96527 59170
Vibhuti Shiva Kumar S/o. Anandh	H.No.6-66, Kuppayapalem, Dakkili Mandalam, (Nellor Tirupati-524 134	95053 92386
Kapperu Venkatesh S/o. Gurumurthy	H.No.380, Indiramma Colony, Kalluripally, Nellore-524 001	94414 41992
Jampu Shiva S/o. Jampu Pullaiah	H.No.241, Indiramma Colony, Kalluripally, Nellore-524 001	94414 41993
Thatikonda Raja Babu S/o. T. Ramaiah,	H.No.12-136, Nakkabanda Colony, Punganur, Chittoor-517247	94402 15839
Jathikartha Nageswar Rao S/o. Pedda Narshimulu,	H. No.1-23, Manchalapally, Anantha Sagar, Nellore-524 302	95058 84179

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NAME	ADDRESS	MOBILE NO.
Toorpati Balaswamy S/o. Sunkanna	Araku, Araku Valley Mandal, Alluri Sitharama Raju District, Vishakapatnam -531 151	94923 42921
Toorpati Manohar S/o. Sunkaiah	H.No.87-1087-6-10A, Ganesh Nagar-2, B-Camp Post, Kurnool -518 002	94903 28327
Jampu Chandra Shakar S/o. Sunkaiah	H. No.4-1450-3, Budaga Jangala Colony, Dorasanipalle, Kadapa-516 360	99497 91948
Kadamanchi Rama Rao S/o. Shitharamappa	Plot No.74/T-75, Kalluru Estate, Shivappa Nagar, Kurnool-518 003	94410 22201
K.V. (Ura) Latha W/o. Late Ura Srinu	H. No.2-163, 75-Talluru (v), Peddakurapadu, Guntur-522 426	91829 82368
Moturi Ramu S/o. Maridia	H. No.4-200, Kandarada (v), Pitapuram (m), Kakinada-533 450	99898 18250
Sirigiri Venkateswar Rao S/o. Sirigiri Nancharaiah	NTR Colony, Nuzvid, Krishna-521 201	96183 20570
Perla Durga Prasad S/o. Maridia	H. No.1-83, Gollavelli, Uppalagupta, Ambedkar-Konaseema-533 222	96521 47794
Kadamanchi Thata Rao S/o. Kadamanchi Papaiah	H. No.11-80, B.C. Colony, Pendurthy, Vishakapatnam-530 016	98852 76501
Perla Venkatesh S/o. Perala Musalaiah	Gangireddla Colony, Lankelapalem, Paravada, Vishakapatnam, Anakapally - 531 019	98498 59172
Mothi Gouriswara Rao S/o. Mothe Paidappudu	H.No.1-16, Budga Jangal Colony, Anandapuram,Vishakapatnam- 530052	90522 56658
Pastham Appa Rao S/o. Hanumanthu	Beda (Budga) Jangala, Colony, Subbavaram, Vishakapatnam-531 035	98850 94476
Mothi Simhachalam S/o. Paidithalli	H. No.5-105, Biyyalpetta (v), Konayavalasa, Cherla, Vizianagaram - 535124	94407 94506
Kiritam Ramu S/o. Kiritam Durgaiah	H. No.3-241, Dharmapuri Post, Vizianagaram-535004,	82470 91406
Aitham Vykuntam S/o. Aitham Mallesh	H. No.1-23, Dadipudi (v), Kanchili (m), Srikakulam-532290	98661 83412
Mothe Bangaraiah S/o. Late Mothe Paidithalli	H. No.1-23, Choudary Sathyanaraya Colony, Srikakulam (T), Srikakulam-524302	99590 55137
Pastham Anji S/o. Manthaiah	H.NO.75/152-1, Budga Jangam Colony, (YSRCP) Kadapa, YSR	99895 18793

NAME	ADDRESS	MOBILE NO.
	Kadapa - 51003	
Aswa Nagappa S/o. Aswa Maranna	H.No.7-1411F, Budga Jangangala Colony, Gooty, Ananthapur–515 401	94903 61934
Madam Danappa S/o. Jammanna	H.No.7-1411F, Kathalageri, Tilaknagar, Guntakal, Ananthapur- 515 801	83414 12200
Paradhaksina Ermiya Prasad S/o. Elisha Peddapuram	Chadhalada, Kakinada-533 433	85008 01325
Kallem Niranjan S/o. Kallem Ramachandram	H.No.2-275, Budga Jangala Colony, Durgi, Guntur - 522 612	95500 12734
Muggu Ayyappa S/o. Muggu Thirupalu	H.No.2-203-P-62-A, Poolasubbaiah Colony, Markapur, Prakasam - 523 316	90528 97090
Muggu Rama Rao S/o. Muggu Sunkanna	Bijinavemula (v), Nandikotkur (m), Nandyala-523316	94905 21714
Komari Sree Ram S/o. K. Anjaneyulu	Lalksmapuram (v), Pagidyalu (m), Nandyala	99664 36000
Sankula Sathyanarayana S/o. Ranga Rao-Reddy	Ramachandra Nagar, Kalluru Estate, Kurnool	94941 82820

II – GOA

NAME	ADDRESS	MOBILE NO
Komari Santhosh S/o. Late Jamanna	Nova Soccoro, BG2-GF2, Socorro Church, Aditi Construction, AB Borkar Road, Alto Torda Porvorim, Bardez, Goa-403521 R/o. Porvorim, Panaji, Goa-403 521	96576 73357
Vibhuti ahesh@ Mallappa S/o. Vibhuti Uligappa	H.No.7-3, Lane No.7, Goan Paradise Colony Pilerne, Marra Panchayat, Panaji-Goa-403114	98236 96451
Gowli (Muggu) Nana S/o. Nagappa	Bethim, North Goa, Panaji-Goa	92261 86654
Maruti Durgappa Dupadawar, S/o. Durgappa	Bid No.02, Flat No.02, Near Bamboo Motel, Verem Bardez, Goa	98220 90657
Pastamol Maruti Santhu S/o. Santhosh	H. No.03, Tilamol, South Goa-403705	78873 66903
Shekar Komari S/o. Late Jamanna	H.No.101, 3 rd Floor, Socorro Grand, Near Saugolda Football Ground,	98906 67795

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NAME	ADDRESS	MOBILE NO
	Sangolda, Bardez, Goa-403 521	
Narendra Gawli S/o. Maruti	H.No.1021, Sai Nagar, Police Housing Society, Porvorim, Goa-403 521	80958 08984
Maruti Vibhuti S/o. Laxaman	H.No.01, Ground Floor, Socorro Grand, Near Socorro, Church, Porvorim Bardez, Goa-403 501	85529 47322
Ashok Gawli, S/o. Nagappa	H.No.01, Bambu Hotel, Verul Betim Road, North Goa-403 501	98902 19883
Mestri Gawli S/o. Nagappa	H.No.023, Nandoda, Nanora , Asnara Road, North Goa-403 503	91580 59974
Mothi Lingesh S/o. Anjaneyulu	Apartment F.102, GQ5F+ VHH, Candolim , Near Sukhmantra Resort & Spa Goa-403 519	75582 34545

III – KARNATAKA

NAME	ADDRESS	MOBILE NO
Dr.Balagurumurthy Toorpati S/o. Nadupu Gurumurthy	H.No27, Bodhivruksha, Budga Jangam colony, Medahalli, Bangalore (R), Bangalore-560 049	93413 41124
Dr.V.Ramanjaneya (Dr. Aswa Ramu), S/o. Aswa Ramanna	Plot.No.671, Budga Jangama Colony, Hale Daraoji , Sandur, Bellary-583 129	99023 78828
Dr. Bahurupi Pratap.R. (Sankula) S/o. Ramachandra	Hubli, Lamington Road, Chituguppa Hospital. Dharwad-580 020	87628 52738
Dr. Subhas Ramachandra Bahurupi S/o. Ramachandra	H.No.3838, Kotwal Galli, Belgaum.K.A.	70194 72121
V.Srinivas Rudrakshala S/o. V. Peddaiah Rudrakshala,	Budga Jangama Colony, 76 Venkatapur Camp Hospet Tq.Humpi , Vijayanagara-583 221	94494 63917
Noonya Shenkhar. H.B. S/o. Nune Hanumanthu	Plot No.305, Ramteerth Nagar, Belagavi, Belgaum - 590 015	96866 05905
Bharath Hanamant Noonya S/o. Nune Hanumanthu	Plot No.217, Ramteerth Nagar, Belagavi, Belgaum-590 016	96205 99035
Gurilingappa, R. Gantennawar S/o. Ramappa	Adharshanagar, 6 th Cross, Hinduvadi Vadagami. Belguam-590 015	98809 80032

NAME	ADDRESS	MOBILE NO
(Sudugadu Siddha)		
Veshagara Sharanappa S/o. Yedavally Shankarappa	Somalapura (v), Devalapura Post, Kampli, Bellary-583129 & Hospet, Vijayanagaram.	94491 34920
Neelakantamollu Basavaraj S/o. Anjanappa	H.No.17, Chunchagatta, Bangalore South, Konanakunte (Post), Bangalore-580 062	98807 59693
Vibhuti Venkatramana S/o. Muniswami	Plot No.4, 2 nd Black, 9 th Cross, Akshayanagara, Ramamurthy Nagar, Bangalore-560 016	98455 54208
Bailapati Ramakrishna (R.K.) S/o. B. Anjaneyulu	Plot.No.2, Nilay, 11 th Cross, Sri Venkateswara Nilaya. Akshayanagar, Ramamurthy Nagar, Bangalore-16	90085 01666
Massollu G. Kullayappa S/o. G. Kullayappa	H.No.272, 13 th Cross, 1 st Stage, BEML, Layout, Bangalore-560 079	96111 05612
Madanam Laxmana S/o. Madanam Mudakappa	H. No.73, Mukhiyaji , Basavanna Camp, Tavaragera,Ward No.15, Koppal-583 279	94481 25837
Moggu Gangi Reddy S/o. Muggu	H. No.73,11 th Cross, Akshayanagar, Ramamurthy Nagar, Bangalore-560 016	98459 02929
LIC Ramudu Yadavali S/o. Mallikarjuna	Old Daroji (PO), Sandur (Tq), Bellary, Karnataka-583 129	98802 26694
Vibhuti Setti S/o. Vibhuti Chinna (Sudugadu Siddha)	H.NO.78, Doppa Santhinagara, Haveri-581 110 (91108 10917)	95352 52188
Mothe Bixhapati S/o. Late Mothi Sunkappa (Sudugadu Siddha)	H.No.55, Shivaji Nagara, Thimmanikatti , Ranbennur (Tq), Haveri-581 119	99723 55458
Siruvati Maruti S/o. Mahadevappa	H.No.34, Ashraya Colony, New Water Tank, Chittapur , Kalaburagi-585 211	97403 46559
Siruvati Pandita S/o. Nilakanta	H.No.32, Budga Jangam Nagar, Ashraya coloy, Chittapur , Kalaburagi- 585 211	97406 28479
Ravalle Yamanappa S/o. Irappa	Budaga Jangam Nagar, Ashraya Colony, Behind Bus Dept. Shahpur (v) & (Tq), Yadgir -585 223	99454 48572
Nune Veeresh Ramchandra S/o. Nune Ramaiah (Sudugadu Siddha)	Yogapur Colony, Yogapur Colony, Bijapur -586 10 8	94487 25347
Chandrashekar Gangadharayya Mahant	H.No.MIG-28,Gandhinagar Karatagi, Yedavalli, Siddapura (Post), Hubli-	94486 93414

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NAME	ADDRESS	MOBILE NO
S/o. Gangadaraiah	Darvad-580 030	
Mothe Marappa S/o. Mothe Ramachandraia	H.No.66, Budga Jangam Colony, Mallikarjuna Nagara, Siddapura (Post), Karatagi (Tq), Koppal-583 282	88673 45409
Vantteddu Sanna Anjayya S/o.V. Ramachandrappa	H.No.2, Harihara Road, Karatagi (Tq), Siddapura (Post), Harapanahalli, Davangere-583 131 (96328 08456)	82177 77126
Tirupati Gangadhar S/o. Ramkrishnappa (Sudugadu Siddha)	Budga Jangam Colony, Vemagal, A-Block, Kolar -563102	77605 67271
Patri Venkatram S/o. Byatappa (Sudugadu Siddha)	Huthur (v), Kolar (Tq), Kolar-563102 (70196 52251)	99162 28950
G. Manjunath Mughoalu S/o. Govindappa	Kotturu, Mulbagal (tq) Kolar-K.A.	98450 55088
Yedavalli Ramesh S/o. Ramkrishnappa	Vemagal, A-Block, Sivmoga -563102	94483 30008
Mothe Prasad S/o. Mothe Pula Raju	1 st Cross, Bommankatte, Badravati (T) Sivamogga-577302	70194 72121
Sanna Mareppa Balagal S/o. A. Marappa	H.No.1765, Budga Jangam Colony, Arvind Nagar, Hospet , Hampi, Vijayanagara-583201	94486 67163
Ippa Rangappa S/o. Rangappa	R/o.2-9-98, Daroji , Bellary, Karnataka & Hut, Laxmareddy Colony, Uppal, Peerzadiguda, Ranga Reddy-500038	94921 55364
Pastham Sharanappa S/o. Laxmana (Sudugadu Siddha)	H.No.105, A-Block, Rostson Garden, Dharawad -580008	90191 98292
Shivaraj Rudrakshi S/o. Ramanna	H.No.184, Ward-4, Santhinagara, Malegadi, Devadurga , Raichur-584 111	99006 07366
Dokka Bangaramma W/o. Ramanna	H.NO.4-3-180/287, Mangalwar pet, Raichur -584 101	86603 71139
Dokka Jambanna S/o. Ramanna	H.NO.4-3-180/287, Ward No.12, Sri Urkundi Eeranna Nagarara, Mangalwar pet, Raichur -584 101	99002 77363
Ausha Rangaiah S/o. Shankarappa	Kunchawaram , Chincholi, Gulbargha	95385 71702
Kallem Yallappa S/o. Hanumaiah	Kunchawaram, Chincholi, Gulbargha	96406 83946

NAME	ADDRESS	MOBILE NO
Parla Kistaiah S/o. Mogulappa	Kunchawaram, Chincholi, Gulbargha	91775 81914
Mogutam Pentaiah S/o. Ramaiah	Kunchawaram, Chincholi, Gulbargha	81438 30967
Vibhudi Shankar S/o. Mogulappa	Kunchawaram, Chincholi, Gulbargha	97411 43804
Yadavalli Shankarappa S/o. Amaresh	Hut, High School beside Bagalawad, Sirwar, Manvi (Tq), Raichur	98851 33516
Bakkappa Sankole S/o. Chandrappa	Blak No.1, H.No.2, Mangalpet Road, Pakkalwada, Police Quarters, Bidar- 585401, N/o. H.No.9/1(A), Karkanalli, Chitaguppa Tq. Bidar -585227	79752 51951
Kadmanchi Chandraiah S/o. Yellappa	Labour Colony, Sha Gunj, Bidar - 585227	81051 43911

IV – MAHARASHTRA

NAME	ADDRESS	MOBILE NO
Somaji Name S/o. Ramanna	H.No.1-16-828/B, Majara, Tahasil Warora, Parbhani , Chandrapur-431 401	90118 49754
Mallesh Maruti Suryawanshi S/o. Suryawanshi Maruti	Bahurupi Nagar, Bijapur Road, Sholapur -413 004 (73919 24664)	99705 49330
Krushna Mahadeo Suryawanshi S/o. MahadevSuryawanshi	Takali (Si) Tahasil Mohol , Solapur- 413 248	98902 58704
Vibhuti Siddaram S/o. Mahadev	H.No.68, Bahurupi Nagar, Bijapur Road, Sholapur -413 004	98901 28306
Kondapally Nagrao Pawar S/o. Rajaram	H.No.1-16-828/B, Bahurupi Nagar, Vishnunagar, Hanuman Mandir, Nanded -431602 (70838 62232)	94031 08981
Marotirao Shivaram Koli S/o. Yelmula Shivaram	H.No.1-16-828/B, Tirupati Niwas, Gorakshan,Vishnunagar, Nanded -431 602	97635 27091
Shankar Ramchandra Suryawanshi , S/o. Ramchandra	H.No.410/2/A, Vivekanand Parisar, Wakhari (tq), Solapur , Pandharpur- 413 304	99212 52694
Gopal Yallappa Sitare	Plot No.62, Vaishnavi Nagar, Part-2,	84213

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NAME	ADDRESS	MOBILE NO
S/o. Yallappa Kallappa	Saiful, Bijapur Road, Solapur -413 005	47829
Gopal Kallappa Yadaval S/o. Kallappa Yadaval	H.No.410/2/A, Isbavi, Doodpandar, Pandarpur , Sholapur	99212 52691
Tulajaram Anjaya Kadamanchi, S/o. Anjaiah	H.No.52, Sholapur, Konchi Koravi Zopadpatti, VTC; Solapur North -413 005	98601 15907
Dattatrya Shankar Sitare (Suryavamshi) S/o. Shankar	Pandarpur , Sholapur	88309 27011
Chandrakant Sangappa Tele , S/o. Sangappa	Kolapur Road, Katraj, Pune -411 046	93702 51969
Yenkesha Asbi S/o. Basappa	66/1B/4NR, Santosh Nagar, Kolapur Road, Katraj, Pune -411 046	98605 72086
Kisan Shivling Sitare S/o. Shivling Mahadev	Bharat Mata Javai, Datt Nagar, Mohol La, Mohol , Solapur-413 213	9890 2 41668
Suresh Shankar Vibhute S/o. Shankarappa	Hangarga Tul (Po), Tirth Kh (tq), Osmanabad ,Tuljapur-413 601	90287 03284
Tanaji Yallappa Vibhute S/o. Yellapa	Hangarga Tul (Po), Tirth Kh (tq), Osmanabad , Tuljapur-413 601	70309 69171
Chanappa Badehusen Vibhute S/o. Badehusen Appa Vibhute	Savitri Nagar, Jalna Road, Chikalthana, Aurangabad -431 001	77560 69446
Maruti Shivling Vibhute S/o. Shivling Vibhute	Tiranga Chowk, Islampur (t), Sangli - 415 409	94227 40206
Mallesh Ramchandru Suryawanshi S/o. Ramachandru Kondru	Tiranga Chowk, Islampur (t) Sangli - 415 409	87664 29759
Shivaji Laxamana Ippole S/o. Laxamana	Takahali, Sikkindra, Sholapur District	96655 11805
Chennaiah Bassappa Vibhute S/o. Laxamanna Vibhute	Uppri, Hatkalde Tq. Kolahapur District	98224 45688
Ajay Sadashiv Barthigolu S/o. Sadasiv Barathigolu	Uppri, Hatkalde Tq. Kolahapur District	99755 21514
Yellappa Kondru S/o. Kallappa Kondru	Asta, Walva Tq. Sangali District	90113 69053
Kallem Sanjeeva S/o.Kallem Kantaiah	Mantala, Basava Kalyan, Bidar District.	93263 36788

V – TAMIL NADU

NAME	ADDRESS	MOBILE NO
Sanku Mariappan. R. S/o. Ganga Ram	H.No.11/161, Om Sakthi Vinayagar Koil Street, Adivasi Nagar, Kodurgaiyur S.O. Chennai-600 118	94447 12558
Tatikonda Govinda Raju.R S/o. Ramaswamy	Anaikattucheri, Pattabiram, Chennai-600 072	95144 35909
Yadavally Ramesh S/o. Yedavally Ramaiah	Urapakkam , Tambram, Changalpattu, M.R.Nagar, Perambur,Chennai-603210	81237 39492
Sankula Gundappa S/o. Ramudu	Anaikattucheri , Pattabiram, Chennai -600 072 (91765 71442)	84283 72032
Mothe Majunath S/o. Ramachandrappa	Urapakkam , Tambram, Changalpattu M.R. Nagar, Perambur, Chennai-210	98846 79132
Sadasivam Munuswamy S/o. Nadiyappan	Anaikattucheri , Pattabiram, Chennai-600 072	89394 04543
Sadasivam Munuswamy S/o. Nadiyappan	Anaikattucheri , Pattabiram, Chennai-600 072	89394 04543
Dokka Palahani S/o. Dokka Raman	Walaja , Narsingapuram, Vellur Deistrict, Tamil Nadu	96290 70589
Komari Balaji S/o. Komari Delhi	Kovilacheri , Kumbakonam (Tq), Thanjavur, Tamil Nadu	94451 93335
Thatikonda Krishnan S/o. Kuppaswamy	Veerapuram , Thirukalukundram, Kanchipuram, Tamil Nadu - 603 109	90471 05206
Sadasivamollu Virangan S/o. Bangaru	Ammapet , Thanjavur, Tamil Nadu- 614 401	80568 60397
Kapperla Shedu S/o. Kapperi Gunja	Ammapet , Thanjavur, Tamil Nadu- 614401	91596 99232
Komari Rvi S/O. Pachiayappan	Chithamur , Chengalpattu, Tamil Nadu	86670 46775
Vibhuti Sanna Ussenappa S/o. Vibhuti Shivalingappa	Karuppayurani , Madurai, Tamil Nadu-625020	82178 86447
Kondru Sunkappa. A. S/o. Sivalingappa	Palladam , Coimbatore, Tamil Nadu-641664	97506 63244
Komari Raju. V S/o. Viraswamy	Banavaram , Arakkonam, Chennai	84895 13484
Muggu MGR S/o. Muggu Yellappan	Katpadi , Shevur, Vellore District, Tamil Nadu	63829 38159
Dokka Haridas S/o. Dokka Aiyappan	Anaikattucheri, Pattabiram, Chennai-600 072	99412 78622
Dokka Markondan S/o. Dokka Arumugam	Anaikattucheri, Pattabiram, Chennai-600 072	89251 38305

VI – TELANGANA

NAME	ADDRESS	MOBILE NO
Prof. (Dr.) N.R. Venkatesham S/o. Nidanakavi Rangaiah	3-11-91, RTC colony, Road No.3, L.B. Nagar, Ranga Reddy District, Hyderabad-500 074	93465 02342
Dr. Dokka Narsimha S/o. Dokka Venkataiah	H.No.3-35, Edganpally, Rajapur Mandal, Mahabubnagar-509 301	98491 48961
Dr. Kappera Krishna Gopal S/o. Kappera Rangaiah	H.No.6-15/1, Jangala colony, Mannanoor (v), Amrabad (m) Nagarkurnool-509 201	98491 48961
Dr. Kinnera Venkateshwarlu S/o. Abbaiah	H.No.1-5-73/1, Kajipet, Jubilee Market, Hanmakonda-506 001 (87121 27000)	87909 91906
Dr. Gandam Vijayalakhmi D/o. Budhiraj	Navipet (v) & (m), Nizamabad-503 245	96666 04322
Dr. Sirigiri Chandrashekar S/o. Nookali	H.No.8-201, Rompimalla (v), Mallaram (m), Khammam-507304	98490 96649
Sirigiri Mannemaiah @ Mannem, S/o. Chinnaiah	H.No.7-166, Narsingaipally, Thadiparthy (v), Gopalpet (m), Wanaparthy-509 103	99400 68527
Kondapally Giri S/o. K. Mogulal	H.No.5-5/25/15/5, Suraj Nagar Colony, North Phase, Boduppal (v), Medipally (m), Medchal-Malkajgiri– 500 092	95055 64000
Parvatham Shankar S/o. P. Parvathalu	H.No. 2-1/B, Radhakrishna Colony, Kalwakurthy (t) & (m), Nagarkurnool–500 058	79810 16281
Aleti Rathna Rao S/o. Late Aleti Jangaiah	H.No.17-2-750B/1, Madannapet, Saidabad, Hyderabad-500 059	98665 79829
Kadamanchi Sahadevudu S/o. Late Sunkanna	H. No.1-41, Peddamuddunuru, Peddakothapally (m), Nagarkurnool– 509 412	99518 79785
Kalyanam Dhanunjeyudu S/o. Pedda Maraiah	H.No.1-47, Jonnalaboguda (v), Peddakothapally (m), Nagarkurnool– 509 412	85559 06944
Kappera Raghavulu S/o. Late Krishnaiah	20-18/56/A/1, Venkateswara Colony, Achampet, Nagarkurnool–509 37 & N/o. Guvvalonipally (v), Uppununthala, Nagarkurnool-509 376	96180 91385

NAME	ADDRESS	MOBILE NO
Kalyanam Narasimha S/o. Thirupathaiah	H. No.3-154, Balajinagar Colony, Opp. Boothpur Road, Mahabunagar– 509 001	99488 59219
Vibhudi Raju S/o. Late Ramaiah	H. No.10-72/12, Nizampet (v) & (m), Shakarampet, Medak District–502 102	99594 35090
Kallem Anjaneyulu S/o. Kallem Ramulu	H. No.3-56, Ismailkhanguda (v), Rampally Post, Ghatkesar (m) Medchal-Malkajgiri–509 412	86888 40399
Gaganam Mannem S/o. Gaganam Ramchandraiah	H. No.3-13-105/45, Bank Colony, Mallapur, Hyderabad-500 076	93469 45551
Komari Venkatesh S/o. Komari Kistaiah	H. No.4-9-62/T, Kuntloor Road, Vijaynagar Colony, Hayathnagar, Hyderabad-501 505	82478 86768
Povanam Bala Narasimha S/o. P. Mallaiah	H. No.8-3-36, Iyllo Street, 2 nd Bazar, Secundrabad, Hyderabad-500 003	81430 23324
Mothe Ramulu S/o. Mothe Narsimhulu	H.No.352, Citizen Colony, Road No.1, Alwal, Hyderabad-500 010	93911 05968
Kalyanam Sharath Chandra S/o. Kalyanam Narsimha	H.No.45-4-54/W, Dawoodkhan guda, Badungpet, Balapur (m) Hyderabad– 500 058	95539 46946
Vibhudi Krishna S/o. Yellaiah	H.No.22-5-243, Vengal Rao Colony, Palwancha, Badradri-Kothagudem– 507 115	77993 09222
Vibhudi Anjaiah S/o. Yellaiah	H.No.22-5-261/8, Jayamma Colony, Palwancha, Badradri-Kothagudem– 507 115	96401 23433
Challa Balaraju S/o. Late Challa Narsaiah,	H.No.3-77/3, Metpally, 5 th Ward (AREPET), Jagityal-505 325	98493 97951
Kadamanchi Sahadeva S/o. Kadamanchi Venkaiah	H.No.9-70, Baghya Kalanagar, Meerpet (v) Lenin Nagar, Balapur (m) Hyderabad-500 079	83096 40708
Ponnakanti Manyam S/o. Ponnakanti Shivaiah	H. No.-5-250/11/D, Opp. New Bus Stand, Vijayanagar Colony, Jadcherla (T), Mahabubnagar–509 301	94403 03089
Kadamanchi Chennaiah S/o. Kadamanchi Pentaiah	H.No.20-114, B.C.Colony, Kosgi (v) & (m) Narayanpet-509 339	70958 35661
Sirigiri Rajashekhar S/o. Sirigiri Raghu	H.No.26, Budaga Jangala Colony, Munimoksham (v), Mahamadabad (m) Mahabubnagar-509 339	95501 44802

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NAME	ADDRESS	MOBILE NO
Chelimandla Sriramulu S/o. Chelimandla Sandaiah	H.No.7-78, Avanthipuram, Miryalaguda (m), Nalgonda-508 208	99667 29530
Anarasi Naresh S/o. Anarasi Kanakaiah	H.No.4-39, Ibrahim Nagar, Chinnakoduru (m), Siddipet-502 267	99494 14791
Varanasi shiva Varma S/o. Varanasi Saraiah	H.No.2-105/73/1-4-3. Beda (Budga) Jangala Colony, Station Ghanpur, Jangoan-506 143	99899 03043
Kappera Jangaiah S/o. Dasharatham	H.No.3-103, Gundlaguntapally, Urkonda (m), Kalwakurthy,Nagarkurnool-509 320	94903 28327
Kummarji Jagadesh S/o. Ramaiah	Annegunta (v), Malchalma (m), Sanga Reddy-502 220	77319 01789
Chithari Anand S/o. Kistaiah	Gollakeri (v), Sadashivapet (m) Sanga Reddy-502 291	99895 04424
Pathi Narsimhulu S/o. Venkaiah	Budga Jangala Colony, Bibipet (v) & (m), Kamareddy-503 125	99083 28932
Thurupati Chinna Kotaiah S/o. Ramulu	H.No.1-61, Chakalpally, Gopalpet (M), Wanaparthys-509 206	99515 35801
Vishwanath Goviamsa S/o. Yellaiah Goviamsa	Goviamsa Book Store, B1-1-8-45, Pillor No.B1127, Chikkadpally, Hyderabad-500 020	63036 23807
Miriyalu Venugopal S/o. Miriyala Jangaiah	Blok No.168, Flat No.1, JNNURM Colony, Indranagar, Balapur (m), Ranga Reddy-501 510	99121 50330
Kallem Vijay Siddartha S/o. Kallem Gangaram	1-125, Gopalraopet, Ramadugu, Karimnagar-505 531	97041 42231
Kadamanchi Ravi S/o. Mallaiah	9-95, Rajeev Nagar, Mustabad (v) & (m), Rajanna Siricilla-505 404	94411 56833
Revally Venkatesh S/o. Rvally Narsimha	H.No.10-179, Srinivasa Colony, Amangal, Ranga Reddy-509 321	90146 33143
Mothe Parameshwar S/o. Mothe Ramulu	H.No.5-35, Boothpur, Main Road Boothpur, Mahabubnagar-509 363	99895 14190
Kondapalli Samudram S/o. Kondapalli Bhashaiah	H.No.1-83/5, Vanga Seetha Ramaiah Gaari Veedi, V.M. Banjar, Penubally (m), Khamman-507 302	94400 00929
Madanam Gangadhar S/o. Madanam Rajalingam	Budga Jangala Colony, Armoor (t) & (m), Nizamabad District	94400 33696
Parla Gangadhar S/o. Late Parla Ganganna	6-155/124, Ramnagar, Adilabad (t), Adilabad-5014 001, & Devapur (v) & (m), Adilabad-504 293	81066 74510
Parvatham Raghuchander	H.No.3-103/4/53, Street No.5,	89852

NAME	ADDRESS	MOBILE NO
S/o. Narender	Saraswathi Nagar Colony, Boddupal, Hyderabad-500 092	38738
Chitimiti Sriramulu S/o. Uligappa	8-94/A/1, Jammichedu, Jogulamba Gadwal Telangana-509 125	98487 45562
Tatikonda Maheshwar S/o. Tatikonda Hanumanthu	Pathapally (v), Pebbaир (m), Wanaparthy District	94401 25295

B: RESPONDENTS FROM VIRA-SHAIVA JANGAM

I - ANDHRA PRADESH

NAME	ADDRESS	MOBILE NO
Matam Manoj Kumar S/o. Matam Sarabaiah (Veerasaiva Jangam)	H.No.1-117, Kolumulapalli, Bethamcharla, Kurnool District-518 599	79816 91877
Garikipati Puneetha D/o. Garikipati Saibabu (Veerasaiva Jangam)	Town Hall Road, Mandapet, East Godavari District- 533 308	90006 62013
M. Sguva Raj Nikhil S/o. M. Basava Raju (Veerasaiva Jangam)	D.No.5-8 G, Hanumanthnaga, Dhanuka, Bellary Bypass, Ananthapur District-515 004	90001 08510
Vonteddu Santosh S/o. Ammiraju (Veerasaiva Jangam)	H.NO.12-20-25/1, Vonteddu vari street, Aryapuram, Rajahmundry-533 103 (<i>Brungi Gotra</i>)	77996 55559
Veyyidhalamula Dharma S/o. Raja Rao (Veerasaiva Jangam)	H.No.9-24, Pedha Veedhi, Marturu, Anakapalle, Visakhapatnam-531 032 (<i>Shiva Gotra</i>) (89789 15766)	77025 83775
Patri Bal Kotaiah S/o. Late Patri Anjaiah, (Veerasaiva Jangam)	Yerajarla village, Ongole, Prakasham, Coolie, Andhra Pradesh. (<i>Skanda Gotra</i>)	98662 08737

II – KARNATAKA

NAME	ADDRESS	MOBILE NO
Jagadevayya Swamy Mathapathi S/o. Siddamma Mathapathi (Veerasaiva Jangam)	Near Bus Depot, Chincholi Road, , Sedam, Kalaburgi-585 312 (<i>Nandi Gotra</i>) (96632 13201)	94829 66800
Manjunath UH S/o.Satish UH	Near Big Market, Weaver Street, Uddan Bage, Bellary-583 103	99161 01099

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(Veerasaiva Jangam)	(Kedar Peeta)	
Mallikarjun S/o. Shanta Murthy, (Veerasaiva Jangam)	Plot.No.95 & 96, Beralingeswar Nagar, Jambunath Road, Hospet-583 201 (Ujjaini Peeta)	80197 35687
K.M. Yeshwanth Kumar S/o. KM Virupakshaiah Swamy (Veerasaiva Jangam)	Guggarahatti, Bellari – 583101 (Srishaila Peetam) (Vrishabha Gotra)	80086 74122

III - MAHARASHTRA

NAME	ADDRESS	MOBILE NO
Dilip Rajeshwar Ramgiwar Miss Snehal Dilip (Veerasaiva Jangam)	Snehswapn, Jatra Road, Bhagat Singh Chowk, Patilwadi, Wani District, Yavatmal-445 304 <i>(Nandi Gotra)</i>	82753 94627
Patri Deepa D/o. Baswaraj Laxmi Patri (Veerasaiva Jangam)	Borivali West, Mumbai-400 092	93204 95294
Akshay Sachidanand Swami S/o.Sachidanand Shrishail Swami (Veerasaiva Jangam)	Sane Guruji Vasahat, Kolhapur-416 011 <i>(Nandi Gotra)</i>	88064 96455

IV – TELANGANA

NAME	ADDRESS	MOBILE NO
P. Shiva Prasad, S/o. Chandra Shekar.P (Veerasaiva Jangam)	H.No.6-4-107, Nagreswhwara Temple, Tandur, Vikarabad, Telangana-501 141 (father occupation Purohit)	99492 97575
Chenmilla Ravi Kanth S/o. Late Prabhakar (Veerasaiva Jangam)	Plot.No.847, Pragathi Nagar, Kukatpally, Hyderabad-500 090 (father occupation Purohit)	98496 43622
Patri Shivanaga Laxmi D/o. Patri Bala Kotaiah, (Veerasaiva Jangam)	H.No.1-148, Street-8, Phase-3 Chowdariguda, Venkatadri Twonship, Ghatkesar, R.R. District – 500 088	98489 23125
Adoni Manjunath S/o.Nandeeshwar (Veerasaiva Jangam)	Plot No.298/1, Senhapuri Colony, Motinagar, Hyderabad – 500 018 (Veera Gotram)	63033 82415

C: RESPONDENTS FROM THE CHENCHU

I - ANDHRA PRADESH

NAME	ADDRESS	MOBILE NO
Nimmala Mallaiah S/o. Ankaiah (Chenchu)	H.No.16-214, Mekala Banda (penta), Srishailam, Kurnool - 518 101	95504 12962
Chigurla Pothuraju @ Pothaiah, S/o. Pothaiah (Chenchu)	H.No.16-14, Mekala Banda (penta), Srishailam, Kurnool - 518 101	81799 56794
Bhumani Ravindra S/o. Bhumani Muganna (Chenchu)	Pedda Manthanala Penta, Nallaguntla Post, Dornala Mandal, Prakasham District - 523 331	94405 76254
Bhumani Naganna S/o. Naganna (Chenchu)	Thummalabailu Penta, Dornala Mandal, Prakasham District - 523 331	77802 45410
Arthi Ramu S/o. Ankanna (Chenchu)	Mekala Banda Penta, Srishailam, Kurnool District - 518 101	85002 99690
Thokala Laxmi Devi D/o. Thokala Pedda Lingiah (Chenchu)	Mekala Banda Penta, Srishailam, Kurnool District - 518 101	94928 80376
Bhumani Venkataiah S/o. Pedda Venkataiah (Chenchu)	Chintala Penta, Dornala Mandal, Prakasham District - 523 331	76719 42969

II – TELANGANA

NAME	ADDRESS	MOBILE NO
Thokala Bala Gurumurthy S/o. Pedda Mallaiah (Chenchu)	H.No.1-8, Appapur (v) & (penta) (Leader & Surpanch), Lingala mandal, Nagarkurnool - 509 201	98661 66603
Uduthala Guruvaiah S/o. Pedda Guruvadu (Chenchu)	H.No.1-8, Appapur (v) & Penta, Lingala mandal, Nagarkurnool-509 201	98661 66603
Nimmala Srinivasulu S/o. Nimmala Edaiah (Chenchu)	H.No.1-15, Mannanur (v), Ambrabad mandal, Nagarkurnool - 509 201	89783 01456
Kanemoni Ramulu S/o. Kanemoni Masaiah (Chenchu)	H.No.1-8, Mannanoor (v), Ambrabad mandal, Nagarkurnool - 509 201	98661 66603

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NAME	ADDRESS	MOBILE NO
Karsham Balaiah S/o. Narsaiah (Chenchu)	H.No.1-8, Appapur (v) & (penta), Lingala mandal, Nagarkurnool - 509 201	98661 66603
Dasari Srinivasulu S/o. Sailu (Chenchu)	H.No.1-8, Mannanur (v), Ambrabad mandal, Nagarkurnool-509 201	94915 30402
Chigurla Lingaiah S/o. Sarkar Lingaiah (Chenchus)	H.No.1-3, Baurapuram (v) & Penta, Lingala (m), Nagarkurnool District- 509 201	85004 72775
Nimmala Parsharamulu S/o. N. Lingaswamy (Chenchus)	Chenchu Colony, Banala, Balmoor Mandal, Nagarkurnool District - 509 401	93917 51776
Katraj Venkataiah S/o. Katraj Balaiah (Chenchus)	Chenchu Colony, Banala, Balmoor Mandal, Nagarkurnool District - 509 401	82474 97624
Udathanuri Lingaswamy S/o. Muthyalu (Chenchu)	Appaipally, Lingala Mandal, Nagarkurnool District-509 401	91823 95842
Katraj Yellamma W/o. Balaiah (Chenchu)	Chenchu Colony, Banala, Balmoor Mandal, Nagarkurnool District - 509 401	91823 95842

D: RESPONDENTS FROM BEDAR

I – KARNATAKA

NAME	ADDRESS	MOBILE NO
Dr. Jiginakatti Priyanka D/o. J. Yogananda (Bedar)	H.No.5/133, Near Post Office, Ramanagara, Hagaribommanahalli, Viyayanagar - 583 212	74112 62933
Dr. Nagesh. M S/o. Bhimappa M. (Bedar)	H.No.1-333/1, Lokikere Post, Kudligi Tq. Bellary - 583 21	99005 01774
Dr. P. Katamlingaiah S/o. Sannapalaya (Bedar)	Varavoo, Challakere, Chitradurga District - 577 543	97405 87624

ANNEXURE-VI

BEDA (BUDGA) JANGAM CULTURAL PICTURES:



Kallem Narsimha & Kallem Laxmi, Ismail Khan Guda, Ghatkesar, R.R. District-T.S.



Nadoja Burrakatha Daroji Eramma Budga
Jangam Kalagrama, Hale Daroji,
Sandur(tq), Bellari-K.A



Thurpati Channamma & Kadamanchi Devi,
Bhagya Kala Nagar, Meerpet, Hyderabad



Siruvati Burrakatha Shankaramma
Ramatheerh, Chittapur, Kalaburgi-K.A.

**BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
it's Religious Journey from Tribe to Caste)**



Beda (Budga) Jangam Burra Katha Artists
from Urapakkam, Tambram Chennai-T.N.



Burra Katha Sivamma and her team in Burra
Katha Eramma Ceremony at Hale Daroji,
Bellari-KA



Beda (Budga) Jangams Burra Katha Artists
from A.P.



Mat Weaving by Beda (Budga) Jangams from
A.P.



Ippa Rangappa his team, R/o.2-9-98
Laxmareddy Colony Huts, Uppal,
Hyderabad-T.S.



Duddi Simhadri & Nadupuri Krishana Rao,
Kovagoan (v) Narsannapet,
Srikakulam-A.P.



Beda (Budga) Jangam Habitation situated at Sholapur-M.H.



Field Study by J.C. Sharma Commission
Vijyanagar Colony, Jadcharla on 05.05.2018



Jammulamma Temple at Ward No.12,
Urkundi Eeranna Nagara-Raichur-K.A.



Rudrakshala Shivaraj & Dr.V.V. customary
fair of caste at Devadurga, Raichur-K.A.



Kapperi Ramulu, Miryala Venugopal &
Sadula Narayana at Tangedipally
Kulakacharla-T.S.



Toorpati Pedda Yellappa, Ambedkar Nagar,
Jadcharla,Mahabubnagar-T.S. at JC Sharma
Commission field work

**BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
it's Religious Journey from Tribe to Caste)**



Kadamanchi Jammulamma, Pedda
Thumbalam, Adoni, Kurnool, preparing
mat



Gandam Srinu, singer with
Thambura Yerrabalam,
Amaravati, A.P.



Pedda Gosai Temple at Gollagudem
Pothireddy Pally, Sangareddy Local-T.S.



Burrakatha Erramma Tomb & Memorial
Trust at Hale Daroji, Sandur Tq., Bellary-K.A.



Dr. B. M. Hosamani, Ph.D thesis of Karnataka University, Darwad, P.No.390.



Pedda Gosai Temple at Vijay Nagar Colony
GSI, Bandlaguda, Nagole, Hyderabad



During field work Ram Tata
Temple at
Gadag-K.A.



An Inscription collected from Kallem
Sanjeeda Mantala, Basava Kalyan, Bidar
District-K.A.



Death rituals of Vemula Yellamma
Guvalonipalli, Uppununthalha,
Mahabubnagar-T.S.



Dolmen at Devunigutta, Penimilla,
Uppununthalha (m), Mahabubnagar-T.S.

*BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
it's Religious Journey from Tribe to Caste)*



Musical Instruments



Gajjelu (small bells)



Burrakatha instruments



Dimki



Andelu



Thambura



Maddela



Thallam

ANNEXURE-VII

PICTURES RELATING TO FIELD STUDY:

I express gratitude and thanks to respondents who furnished and given valuable information for this research, some of the respondent's belonging to several Castes & Tribes photographs are given here;



Burra Katha Artist of Beda (Budga) Jangam
(BALTI, Sholapur)-M.H.



Field work with Burra Katha Artist of Beda (Budga) Jangams in Andhra Pradesh.



Field work at Huts of Kondapalli Jammannna
in Raichur, Karnataka



Burra Katha Artists of Beda (Budga) Jangam
Karnataka



Field work at Family ceremony of Beda (Budga) Jangam Devadurga, Raichur-K.A.



Dr. Vibhudi Venkateshwari with Beda (Budga) Jangams at Ambedkar Nagar, Jadcharla-T.S.

**BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
it's Religious Journey from Tribe to Caste)**



Dr. Vibhudi Venkateshwarlu with Beda (Budga) Jangams at Ambedkar Nagar, Jadcharla-T.S.



Field work with Ponnekanti Manyam, Dokka Jammanna, Uligappanagar, Raichur



Researchers of Budga Jangam, Dr. Vibhudi Venkateshwarlu, K.M. Metry, Dr. N.R. Venkatesham, Narkuti Gopal, Dr. Aswa Ramu @ Daroji Ramu in K.U.



Veshagara Saranappa, Dr. Vibhudi Venkateshwarlu, Balagal Sanamarappa, Dr. N.R. Venkatesham, Dr. Aswa Ramu, Narkuti Gopal at Hampi-K.A.



During the Research Methodology Course at Zongu, Bhutan



Beda (Budga) Jangams at Ravindra Bharati-Hyderabad



Beda (Budga) Jangams at Ravindra Bharati, Hyderabad, Telangana



Noonya Bharath family and Dr. N.R.V., Dr. V.V., Narkuti Gopal at Belguam, K.A.



Beda (Budga) Jangams Viswanath Goviamsa,
Kalle Anjaneyulu & Sirigiri Manyam at
Ravindra Bharati-
Hyderabad-T.S.



Krushna Suryawanshi, Dr. V.V. &
Chittari Ananthaiah, Beda (Budga) Jangam
Artists at BALTI
Sholapur-M.H.



Dr. Vibhudi Venkateshwari, Sankula
Mantesh, Gabbur, Raichur, K.A.



Beda (Budga) Jangam from Devadurga,
Raichur.KA



Field work at Boothpur, Mahabubnagar-TS



During the visit of Gulburga-KA



Filed work At Alwal,
Hyderabad



Subject expert Dr. Bala Gurumurthy at
Bangalore

**BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
it's Religious Journey from Tribe to Caste)**



Kadamanchi Narayana, Dr. V.V. & Chittari Ananthaiah, Vibhuti Ashok at Goa



Field with Chittari Ananthaiah,
Gadag, K.A.



Filed work of Dr.Vibhudi, Narkuti Gopal, Dr. Aswa Ramu & Dr.NRV with community expert Rudrakshala Srinivas, at Venkatapur Camp, Hampi, K.A.



Field work with First Generation Teacher of Budga Jangam, Kalyanam Narsimha at Mahabubnagar, T.S.



Field work with Beda (Budga) Jangams at Achampet, Nagarkurnool District, T.S.



Field work at Porivarim,
Goa



Filed work at Porivarim, Goa



Revelli Venkatesh and his relatives of Beda (Budga) Jangams at Amangal (T) & (M), Ranga Reddy District-T.S.



Vibhuti Ashok, Dr. Vibhudi Venkateshwari,
Chittari Ananthaiah, Kadamanchi
Narayana at Church,
Panaji, Goa



K. Muthaiah, Ch. Ananthaiah, K. Sanjeeva,
Allam Durgaiah (Head) family, Dr. V.V.,
Kadamanchi Anjaiah, Chittari Gurupadam at
Rajarajeswar Nagar, Solapur-MH



Kadamanchi Muthaiah, Chittari Ananthaiah,
Dr. Vibhudi Venkateshwari, Kallem
Sanjeeva, Chittari Gurupadam at Zopadpatti,
VTC; Solapur North-M.H.



During the visit of BALTI-Solapur, M.H
along with Chittari Ananthaiah,
Suryavanshi Mallesh, Suryavansi Krishna



Field work At Zopadpatti, VTC; Solapur,
M.H.



Yellappa, Pentaiah, Kistaiah, Ananthaiah,
Dr. Mogtam Anjaiah, Rangaiah, Shankar at
Kunchawaram, Chincholi-KA



Chittari Ananthaiah, Sirigiri Shankaraj
Mukya, Dr. Vibhudi Venkateshwari, at
Sithapalmandi, Hyderabad-T.S.



Field work at Siddeswar Nagar, Darwad,
K.A.

**BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
it's Religious Journey from Tribe to Caste)**



Komari Santhosh, Komari Shakar,
Kadamanchi Narayana, Dr. V.V. Chittari
Ananthaiah, Vibhuti Ashok, Vibhuti Mahesh,
Komari Gopal at Porivorim, Goa



Field work at Siddeswar Nagar,
Darwad, K.A. along woth Chittari
Ananthaiah



Field work at Venkatapur, Darwad,
K.A. alang with Chittari
Ananthaiah



Field work at Thorur, Mahabubad-TS
Narkuti Gopal, Dr. VV., Kalyanam
Sharatchandra



Field work at Venkatapur,
Darwad, K.A.



During the Beda (Budga) Jangam Welfare
Federation Press Meet, Hyderabad



During the Beda (Budga) Jangam (SC)
Confederation meet at Hyderabad
Kadamanchi Sahadevudu, Narkuti Gopal,
Gaganam Mannayam, Dr. N.R.V, Komari
Venkatesh



Revalli Muthyalu, Kalyanam Dhanunjeyudu,
& Kondapalli Nagesh in Hyderabad



During the Beda (Budga) Jangam Ikya
Vedika meet at Hyderabad



Aswa Nagappa, Dr. N.R.V, Narkuti Gopal, &
Dr. V.V in Delhi



Sankula Marappa, Tatikonda Govinda Raju,
Kondapalli Giri, Dr. Vibhudi, Sadashivam
Muniswamy, Chittari Ananthaiah from
Anaikattucher, Pattabiram, Chennai-T.N.



Kondapalli Giri, Chittari Ananthaiah, Dokka
Haridas, Dr. Vibhudi from
Huts in Pattabiram,
Chennai-T.N.



Kondapalli Giri, Chittari Ananthaiah, Dokka
Haridas, Dr. Vibhudi from Huts in
Pattabiram, Chennai-T.N.



Kondapalli Giri, Chittari Ananthaiah, Dokka
Haridas, Dr. Vibhudi from Huts in
Pattabiram, Chennai-T.N.

**BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
it's Religious Journey from Tribe to Caste)**



Narkuti Gopal, Dr. N.R.
Venkatesham & Dr.
Vibhudi Venkateshwari
At Kudali Sangama, K.A



Dr. Vibhudi Venkateshwari
Rudrakshi Maramma &
Ponnekanti Mannem
At Gabbur, Raichur, KA



Dr. Vibhudi
Venkateshwari, Dokku
Bangaramma & Dokku
Jammanna At Raichur, K.A

CHENCHU TRIBE IN ANDHRA PRADESH:



Chenchus from Chintala, Dornala,
A.P



Chenchu Family in Mekala Banda, Srisailam,
A.P.



Chenchus at Dornala, A.P.,



Chenchus at Mekala Banda, Srisailam, A.P.



Chenchus at Thummalabailu, Dornala, A.P



Chenchus at Dornala A.P.

CHENCHU TRIBE IN TELANGANA:



Chenchus penta at Appapur, T.S.



Chenchu penta at Baurapuram, T.S.



Chenchus from Appapur, Nagarkurnool
B. Lingawamy, Dr. V.V., Pedda Mallaiah,
Kappera Raghavulu, Thokala Guravaiah



Chenchus Baurapuram, Nagarkurnool
Kappera Raghavulu, Dr. V.V. Chigula
Lingaiah, Thokala Guravaiah, K. Sai



Chenchus at Banala, Balmur (M),
Nagarkurnool, Telangana, Lingaswamy,
Muthyalu, Dr.V.V. Kappera Raghavulu



Kappera Raghavulu, B. Lingaswamy, Lingaiah,
Thokala Guravaiah, Dr.V.V. during fled work
at Baurapuram temple, Lingala (m), Nagrkurnool

YANADI TRIBE IN ANDHRA PRADESH:

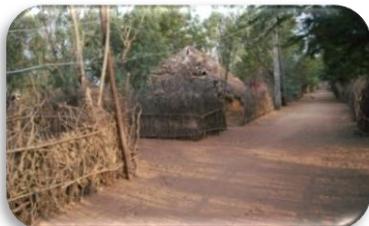


Chenchu Habitation at Farahabad
Nagarkurnool District, Telangana



Yanadi Women at Ulavapadu,
Prakasham District, Andhra Pradesh

*BEDA (BUDGA) JANGAM (A Nomadic Tribe of Southern India:
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Yanadi habitation at Ulavapadu,
Prakasham District, Andhra Pradesh



Yanadi man at Ulavapadu,
Prakasham District, Andhra Pradesh

ANNEXURE-VIII

RESEARCHERS & WRITERS ON BEDA (BUDGA) JANGAM:

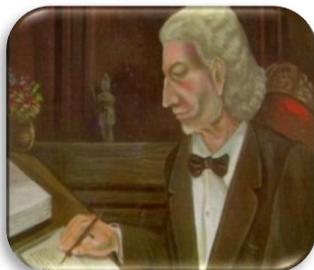
I express gratitude and thanks to people who did their on the topic of Beda (Budga) Jangam, those works are reference for me and upcoming scholars of Beda (Budga) Jangam communities.



PALKURKI SOMANADHUDU

Language –Telugu:

Panditaradhyā Cheritra,
Andhrapathrika, Chennapuri



C.P. BROWN

Language - English:

Essay on the Creed and Customs of the Jangams, the Journal of the Asiatic Society of Great Britain and Ireland,
Cambridge University Press



EDGER THURSTON

Language-English:

Castes and Tribes of Southern India,
Vol. I-VII, Government Press, Madras



**Dr. MIKKILINENI
RADHAKRISHNA MURTHY**

Language-Telugu:
Teluguvari Janapada Kalarupalu,
Kranthi Press, Madras
Andhra Nataka Ranga Cheritra,
Nagarjuna Enterpises, Vijayawada



Dr. N.R. VENKATESHAM

Language-Telugu:
Budige Jangalu, Basha, Sahitya,
Samskruthikamsala Pariseelana
(Telugu), Divya Deepthi Prachuranalu,
Hyderabad &
Budiga Jangam Darshini (Telugu), Sri
Sai Process, Hyderabad
Beda (Budga) Jangalu, Basha Sahitya
Samskruthikamsala Parishilana (Telugu),
Sri Yagna Publications, Hyderabad &
Budga (Budga) Jangam Darshini
(Telugu), Sri Yagna Publications,
Hyderabad



Dr. K.M. METRY.

Language-Kannada:
Budga Jangam Darshini (Kannada),
Karnataka Budga Jangam Sangha,
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Dr. VADDAGERE NAGARAJAIAH

Language-Kannada:

Budga Jangam Samudaya, (Kannada)

Dr. B. R. Ambedkar Research Institute,
Bengaluru



Dr. TOORPATI BALA

GURUMURTHY

Language-Kannada



Dr. PRATAP.R. BAHURUPI

(SANKULU)

Language-Kannada:

Budga Jangamaru (Kannada),

Kannada Pustaka Pradhikara, Bengaluru



**Dr. VESHGARU RAMANJINEYA @
DAROJI ASHWA RAMU**

Language-Kannada:

A Social Study of Budga Jangam community, Ph.D Thesis submitted to
the Department of Tribal Studies,
Hampi University, Hampi

ANNEXURE-IX

DONORS:

My gratitude and thanks to people who supported for publication of this book unless their support this book will not be published.



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